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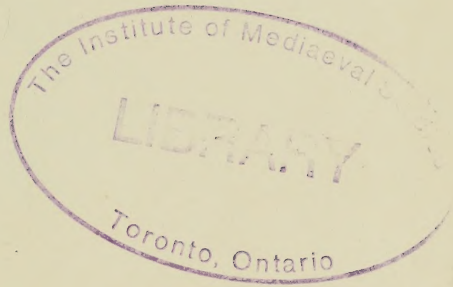
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THE
MASS IN SWEDEN.

ITS DEVELOPMENT FROM THE LATIN RITE
FROM 1531 TO 1917.

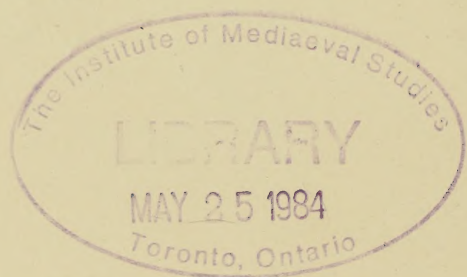
BY

ERIC ESKILDSEN YELVERTON, M.A., B.D.,
CHAPLAIN TO THE FORCES.

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London.

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1920.



TO MY DEAR PARENTS,
MAX KAI ESSKILDSEN,
KNIGHT OF THE DANNEBROG,
AND
FANNIE CHARLOTTE ESSKILDSEN,
TO WHOM IN GOD I OWE
SUCH AS I HAVE AND AM.

PREFACE.

THE present volume is a small contribution to the study of the Swedish liturgy, and gives a brief survey of the development of the office of the mass in Sweden from pre-Reformation times until to-day. Five mass offices are reproduced. The first is a transcription of the medieval Latin mass, which has been done in some detail for the purpose of illustrating the fact that the modern mass has preserved the form, and in many respects the spirit, of the medieval rite.¹ English translations of the remaining four vernacular masses are set down alongside the Swedish originals. The "variables" are supplied for the Easter festival. In the case of John III's "Red Book," a few copies of which survive, the Latin text is here reprinted for the first time since the sixteenth century. In every case the text of the mass has been so arranged as to indicate the divisions into which the mass has been cast during the last millennium. These divisions may be tabulated thus :—

1. THE PREPARATION FOR THE MASS.
2. THE INDUCTION.
3. THE LECTIONS.
4. THE OFFERTORY.
5. THE PREFACE.
6. THE CANON OF THE ACTION.
7. THE LORD'S PRAYER.
8. THE COMMUNION.

Although the pre-anaphoral intercession appears in two of the vernacular masses, it is not included in the above scheme, since it is foreign to the plan of the Roman mass.² The Lord's Prayer has been

¹ J. Martin, the Roman Catholic historian, writes : " The Swedish Missal based on that of Olavus is possibly the least estranged from the Roman Catholic Missal."—*Gustav Vasa et la réforme en Suède*. (Paris, 1906.)

² It has been contended that originally the Roman rite contained an intercession before the Preface. See Srawley, *The Early History of the Liturgy*, p. 193. (Cambridge University Press.)

given a division to itself, not only because, strictly speaking, it is outside the Canon of the Action, but also because in Sweden it is invariably given a central position in the rites of the Church. For the sake of clearness all the masses have been arranged in these divisions, though of course the headings do not appear in the originals. In one instance, that of the "Red Book" of 1576, the original text indicates different divisions; these are indicated throughout by small capitals, the editorial divisions being distinguished by angular brackets. All except the most obvious abbreviations employed in the ancient printed texts have been avoided and the full forms given in their place. The text of the modern mass has been excerpted from the office of "High Mass" in the Manual of 1917. "High Mass" does not at the present day necessarily include a celebration of the eucharist, but for the purpose of this book it is printed in the form in which the celebration appears.

As regards the actual translation a few words ought to be said. Ordinarily the translator of a foreign language is beset by the twin difficulties of presenting the *spirit*, as well as to a certain extent the *letter*, of the original; but when it comes to translating a foreign liturgy into English, there is another circumstance which adds to his difficulties. The inimitable diction of Cranmer's Book of Common Prayer, familiar to generations of Englishmen, has set a standard of liturgical English which is practically unattainable at the present day. Few modern prayers put out "by authority" have the rhythmic flow and musical cadence of the sixteenth-century collect, even when written by experts; consequently any attempt at rendering the fine archaic Swedish of the sixteenth-century masses by the contemporary English is doomed to failure in the hands of one who is no expert. It has therefore been thought advisable to give a close translation of these masses in modern English, without much regard to literary effect; and although in consequence the beauty of the Swedish diction is lost in language which is often extremely bald, yet the substance of the original may be gathered from the attempted version.¹

I have the pleasure of acknowledging here that I am indebted to the Archbishop of Upsala, Dr. Nathan Söderblom, and to his private

¹ It may here be noted, however, that some of the Swedish originals are far from being good literary productions. There is little uniformity of spelling in the earlier vernacular masses, some words being spelt differently in the same sentence.

secretary, Y. Brilioth, Esq., for much encouragement and personal help ; to Dr. I. Collijn for some extracts from rare printed books in the Royal Library, Stockholm ; to B. Brilioth, Esq., for invaluable help in preparing the translations of the masses ; to Professor Oscar Quensel for material derived from his essays on early Swedish masses ; to the Rev. A. O. T. Hellerström for help in the introductions to the texts ; to Miss Eleanor Yell, of Stockholm, who kindly put me in touch with things Swedish at the outset ; to the Rev. W. O. E. Oesterley, D.D., Examining Chaplain to the Bishop of London, who for eight years has encouraged my studies ; to the Rev. F. E. Brightman, M.A., and the Rev. H. A. Wilson, M.A., of Magdalen College, Oxford, who not only made most valuable corrections and suggestions, but also gave much time and labour to the reading of the proofs ; to the latter for the useful Index of Liturgical Forms ; to Mr. R. Farquharson Sharp, B.A., Assistant-Keeper of Printed Books, for some work at the British Museum, which I could not do while on active service in France and the Rhineland ; and last, but far from least, to the staff of Messrs. Harrison & Sons for the scholarly assistance rendered while the book was in their press. To each and all I offer my grateful acknowledgments and thanks.

ERIC ESKILDSEN YELVERTON.

*G.H.Q., Rhine Army, Cologne,
St. Paul's Day, 1920.*

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- | | |
|------------------------------|-------|
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| 3. Missale Strengnense : | 1487. |
| 4. Missale Åboense : | 1488. |

(B) *Breviaries.*

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|-----------------------------|-------|
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| 2. Breuiarium Upsalense : | 1496. |
| 3. Breuiarium Scarense : | 1498. |
| 4. Breuiarium Strengnense : | 1495. |
| 5. Breuiarium Arosiense : | 1513. |
| 6. Breuiarium Birgittinum : | 1512. |

(C) *Manuals.*

- | | |
|-------------------------|-------|
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(D) *Various.*

- | | |
|----------------------------|-------|
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I.

THE MEDIEVAL MASS IN
SWEDEN.

I.

THE MEDIEVAL MASS IN SWEDEN.

INTRODUCTORY NOTE.

THE office of mass, as it was celebrated in Sweden up to the time of the Reformation, is known to us from the missals, breviaries and other office books that have survived to the present day in the libraries of Sweden and elsewhere. Missals belonging to three dioceses in Sweden are extant :—

Missale Upsalense Uetus in use in the diocese of Upsala about 1484, the only existing copy of which is preserved in the Royal Library at Stockholm.

Missale Upsalense Nouum, dated 1513, showing a later use of the same diocese, a copy of which is easily accessible to English students in the British Museum.

Missale Strengnense, dated 1487, in use in the diocese of Strängnäs.

Missale Åboense, dated 1488, in use in the Finnish diocese of Åbo.

All these missals belong to the tradition representing the fusion of Roman and Gallican elements, which took place during the eighth and ninth centuries in various parts of Europe.

A clear picture of the Latin mass in Sweden can be obtained by combining the evidence of these missals with the directions for the celebration of the mass to be found in the breviaries and manuals belonging to the medieval period. The text of the mass which follows is compiled from various sources (indicated in the footnotes), and is intended to show roughly the original structure from which the vernacular masses derived their general outline. It will be observed that by the fifteenth century the mass in Sweden had developed on lines similar to those of its development elsewhere in Europe; the northern office did not escape the elaborations which characterised the growth of the mass in southern countries, and is as far removed from the primitive Roman rite as any of its medieval contemporaries.

Mr. Edmund Bishop has shown¹ that the genius of the early Roman rite consisted in simplicity, practicality, self-control, gravity, and dignity, and that the effusive and affective elements of the later rite are accretions to be carefully distinguished from the primitive elements, the keynote of which was "soberness and sense." The early Roman rite was built round two central ideas: (1) The coming of the Lord in the Word; (2) the coming of the Lord in the Sacrament, and may be thus divided:—

MISSA CATECHUMENORUM	MISSA FIDELIUM
Introit chant	Offertory chant
Collect	Orate Fratres and Secreta
Epistle and Gradual	Sursum Corda and Preface
Blessing before Gospel	Canon.
Gospel.	Lord's Prayer, Embolismus, and Fraction.
	Peace.
	Commixture.
	Communion chant.
	Postcommunion.
	Dismissal.

It will be well to bear in mind, when we come to examine the vernacular masses of the Reformed Church, that the medieval mass, in all its elaborateness, grew out of this simple scheme; for in many ways the simplicity of the reformed office was a return to the "soberness and sense" of the primitive Roman rite.

¹ *The Genius of the Early Roman Rite.* See *Liturgia Historica* pp. 1-19.

THE MEDIEVAL MASS IN SWEDEN.

CENTURY XV.

<I. PRAEPARATIO IN MISSAM.¹>

INCIPIUNT PREPARATORIA ANTE MISSAM DICENDA.

Sancti spiritus assit nobis gratia. Que corda nostra sibi faciat habitaculum. Expulsis inde cunctis uicijs spiritualibus. Spiritus alme illustrator hominum. Horridas nostre mentis purga tenebras. Amator sancte sensorum semper cogitatum Infunde unctionem tuam clemens nostris sensibus. Tu purificator omnium flagitiorum spiritus. Purifica nostri oculum interioris hominis. Ut uideri supremus genitor possit a nobis. Mundi cordis quem soli cernere possunt oculi. Ergo nos supplicantes tibi exaudi propicius sancte spiritus. Sine quo preces omnes casse creduntur et indigne dei auribus.

Domine labia mea aperias.

Et os meum annunciabit laudem tuam.

Deus in adiutorium meum intende.

Domine ad adiuuandum.

Gloria patri.

Hymnus. Ueni creator spiritus. *per totum.*

Psalmus. Quam dilecta tabernacula . . .

Psalmus. Benedixisti domine terram tuam . . .

Psalmus. Inclina domine aurem tuam . . .

Psalmus. Credidi propter quod locutus sum . . .

Psalmus. Laudate dominum omnes gentes . . .

Psalmus. Appropinquet deprecatio mea . . .

Psalmus. Principes persecuti sunt . . .

Psalmus. De profundis . . .

Antiphona. Ueni sancte spiritus reple tuorum corda fidelium et tui amoris in eis ignem accende qui per diuersitatem linguarum cunctarum gentes in unitate fidei congregasti. All[elui]a. All[elui]a.

Kyrieel[eison].

Christeel[eison].

Kyrieel[eison].

Pater noster . . .

Et ne nos . . .

¹ <From *Breuiarium Lincopense*, A.D. 1493.>

- V. Emitte spiritum tuum et creabuntur.
 R. Et renouabis faciem terre.
 V. Cor mundum crea in me deus.
 R. Et spiritum rectum innoua in uisceribus meis.
 V. Ne projicias me a facie tua.
 R. Et spiritum sanctum tuum ne auferas a me.
 V. Redde mihi leticiam salutaris tui.
 R. Et spiritu principali confirma me.
 V. Domine exaudi . . . Dominus uobiscum . . .

Collecta.

Deus qui corda fidelium sancti spiritus illustratione docuisti : da nobis in eodem spiritu recta sapere : et de eius semper consolatione gaudere. Per. eiusdem.

Alia.

Aures tue pietatis mitissime Deus inclina precibus meis : et gratia sancti spiritus illumina cor meum : ut tuis mysterijs digne ministrare ualeam. teque eterna charitate diligere : et digne laudare merear. Per. eiusdem.

Alia Collecta.

Assit nobis quesumus domine uirtus spiritus sancti : que et corda nostra clementer expurget : et ab omnibus tueatur aduersis. Per dominum. eiusdem.

Alia Collecta.

Ure queso domine igne sancti spiritus renes meos et cor meum : ut tibi casto corpore seruire : et mundo corde placere merear Per. eiusdem.

Alia Collecta.

Deus cui omne cor patet et omnis uoluntas loquitur : et quem nullum latet secretum : purifica per infusionem sancti spiritus cogitationes cordis mei : ut te perfecte diligere et digne laudare merear. Per dominum. eiusdem.

Alia Collecta.

Omnipotens sempiterne deus : respice propicius ad preces meas et libera cor meum de tentatione malarum cogitationum ut spiritus sancti dignum habitaculum fieri merear. Per.

Alia.

Conscientias nostras quesumus domine uisitando purifica : ut ueniens filius tuus dominus noster iesus christus cum omnibus

sanctis suis paratam sibi in nobis inueniat mansionem. Qui tecum uiuit et regnat in unitate spiritus sancti deus. Per omnia secula seculorum. Amen.

Oratio ante missam ad patrem.

Ante conspectum diuine maiestatis tue domine reus assisto : et non sum dignus accedere ad altare tuum ad inuocandum nomen tuum et sacrum mysterium celebrandum. Sed tu domine deus omnipotens et misericors patiens et multe miserationis clemens. Per intercessionem dei genetricis marie : et omnium sanctorum tuorum cunctis criminibus et peccatis meis clementer ignosce : et effice me tibi dignum et idoneum ministrum indulgendo crimina et peccata mea : et gratiam tuam mihi misericorditer largiendo. Per Christum dominum nostrum.

Confessio sacerdotis ad missam.

Suscipe confessionem meam unica spes salutis mee domine deus meus. Quia gula. ebrietate. fornicatione. libidine. tristitia. accidia. somnolentia. ira. cupiditate. inuidia. malicia. odio. detractio. stultiloquio. uaniloquio. mendacio. periurio. falsitate. leuitate. uanitate. furto. uana gloria ac superbia perditus sum. Et omnino cogitatione. locutione. actione. delectatione. pollutione : atque his et multis negligentijs extinctus sum. Qui iustificas impios et uiuificas mortuos iustifica et resuscita me domine deus meus.

Oratio ad filium ante missam.

Domine iesu christe redemptor mundi propitius esto mihi peccatori omnibus modis in peccato iacenti. Quia tu solus domine deus noster immortalis es et sine peccato. Indulge mihi miserrimo presumentem accedere ad sanctum altare tuum inuocare te qui per totius iniquitatis culpam indignus sum ut uiuam. quia peccaui ab infantia mea usque nunc coram te et coram omnibus sanctis tuis. Sed per merita et intercessionem eorum mihi tribue propter tuam clementiam : omnium delictorum meorum ueniam : et doce me facere uoluntatem tuam omnibus diebus uite mee. Amen.

Oratio ad spiritum sanctum ante missam.

Sancte spiritus qui uterum intemerate uirginis marie gratia tua fecundasti : eamque filium dei parere fecisti : uisita et imple cor meum gratia tua spirituali : et concede mihi peccatori sanctum corpus et sanguinem domini nostri iesu christi. quod ex te et maria uirgine credo natum : tam sancte et inuiolabiliter

sumere et custodire. ut per hoc omnium peccatorum meorum merear recipere remissionem : et eterne beatitudinis felicitatem.

Oratio ante missam ad patrem.

Domine pater omnipotens : clemens et misericors : cuius natura bonitas : cuius uoluntas potentia : cuius opus mirabile. Respice propicius in me indignum famulum tuum et quicquid in me est contra te clementer aufer a me. Da mihi sanctum corpus et sanguinem domini nostri iesu christi dilectissimi filij tui ita percipere et uenerari : ut per hoc omnium peccatorum meorum ualeam consequi remissionem : et tuo sancto spiritu repleri. Quia tu es deus solus. et sine te non est alius. tuum nomen sit benedictum in secula seculorum. Amen.

Oratio ante missam ad patrem.

Omnipotens sempiterne deus pater clementissime qui propter nimiam rationabilemque dilectionem quam ad humani generis creaturam habes. et unigenito filio tuo non pepercisti : sed pro nobis omnibus in morte[m] tradidisti. Obsecro te in nomine eiusdem filij tui domini nostri iesu christi : qui per tua paterna iussa in se portauit nostra peccata : et propter scelera nostra oblatum est. ut mihi concedas tibi acceptabilem penitentiam indulgentiamque dignam. et munda me ab omni conturbatione inutilium cogitationum et terrenorum desideriorum. et ab omni inquinamento corporis et anime : et illumina tenebras cordis mei splendore gratie tue. quatinus tam perfecta sinceritate fidei spei et charitatis amoris tui istud diuinum mysterium et ineffabile sacramentum corporis et sanguinis filij tui suscipere ualeam : ut per hoc preteritorum merear ueniam delictorum et impedimentum futurorum. necnon liberationem anime mee de dyabolica potestate. Qui uiuis et regnas deus in secula seculorum. Amen.

Oratio ante missam.

Ad fontem misericordie ego peccator accedo. ergo dignare me lauare immundum. O sol iusticie illumina cecum. O eterne medice cura uulneratum. O rex regum me dita spoliatum. O pastor bone reduc erroneum. Da deus meus misericordiam misero. Indulgentiam criminoso : uitam mortuo. Iustificationem impio : unctionem gratie indurato. O pater clementissime : reuoca fugientem. trahe renitentem. suscipe redeuntem. tene stantem. conduc ambulantiem. ne deseras te deserentem. Ego enim peccando te deum meum offendi : proximum lesi.

mihī non peperci. Peccaui deus meus fragilitate mea : contra te patrem omnipotentem. Ignorantia contra filium sapientem. Malicia contra spiritum sanctum clementem. Ex his offendi te trinitatem excellentem. O deus meus quantum peccaui corde per cogitationem et consensum. Quantum ore loquendo uana et nociua. Quantum opere latenter, patenter et contumaciter. Quare per meam fragilitatem tibi supplico : ut non attendas meam iniquitatem : sed tuam immensam bonitatem : et remitte mihī clementer que feci : donando dolorem de preteritis : et cautelam efficacem de futuris. Per christum.

Alia oratio ante missam.

Domine iesu christe fili dei uiui immensam clementiam tuam humili prece depono : ne irascaris mihī indigno famulo tuo pro eo quod immunda mente et corpore domum tuam intrare : et ad sanctum corpus sanguinemque tuum accedere presumo indignus et multis uicijs obrutus. Sed reconciliare mihī domine iesu christe : qui mulierem fluxum sanguinis patientem a tactu gloriose fimbrie uestimenti tui non prohibuisti. Illam quoque peccatricem ac penitentem mulierem a sanctorum pedum tuorum osculo non spreuisti. Ita ne me domine pro innumerabilibus sceleribus meis uelut immundum repellas : Sed penitentiam mihī dignam agere : fontemque lacrimarum habere concedas : ut hoc celeste mysterium iam non ad iudicium : sed ad remissionem omnium peccatorum meorum te miserante percipere merear : saluator mundi. Qui in trinitate perfecta uiuis et regnas deus. Per omnia secula seculorum. Amen.

Alia oratio ante missam.

Domine sancte pater te humiliter rogo quem in nomine saluatoris uerissimi scio petendum. ut si quid per suggestionem dyaboli et delectationem carnis et consensum operis deliqui penitentia tutissima puraque confessione et lacrimarum effusione : et crebra recordatione perpetue mortis abstergam. Et deinde cordis mundiciam : et boni operis mihī prestas efficaciam. Obsecro quatinus preceptum saluatoris et corde meditans et opere exequens ad claritatem et beatitudinem uisionis eterne peruenire ualeam. Amen.

Oratio ante missam.

Omnipotens et misericors deus. Ecce accedo ad sacrosanctum sacramentum corporis et sanguinis unigeniti filij tui domini nostri iesu christi. Accedo inquam infirmus ad medicum uite. Immundus ad fontem misericordie. Cecus ad lumen

claritatis eterne. Egenus ad dominum glorie. Nudus ad dominum celi et terre. Rogo immense maiestatis tue abundantiam : quatinus sanare digneris meam intimam infirmitatem : lauare feditatem : illuminare cecitatem : ditare paupertatem : uestire nuditatem : ut te panem angelorum regem regum dominum dominantium suscipiam tanta reuerentia et timore : tanta deuotione et amore. tanta fide et puritate. tali proposito et humilitate sicut expedit saluti anime mee. Da domine sancte pater mihi peccatori omnium beneficiorum tuorum indignissimo illius dilecti filij tui domini nostri iesu christi non solum suscipere sacramentum : sed et uirtutem sacramenti. ut corpori suo mystico incorporari. et inter membra eius merear numerari. Presta mihi dulcissimum filium tuum : quem nunc quidem uelatum percipere presumo : reuelata tandem facie contemplari. Qui uiuit et regnat deus. Per omnia secula seculorum. Amen

ORATIONES DICENDAE, CUM CELEBRATURUS INDUITUR
SACRIS PARAMENTIS.¹

Dum sacerdos preparat se ad missam et exiit uestes proprias dicat.

[E]xue me domine ueterem hominem cum actibus suis. et indue me nouum hominem eum qui secundum deum creatus est in iusticia et sanctitate ueritatis. Amen.

Dum lauat manus dicat hanc orationem.

Largire sensibus nostris omnipotens deus ut sicut hic abluuntur inquinamenta manuum. sic per te mundentur pollutiones mentium. et crescant in nobis sanctarum augmenta uirtutum.

Ad amictum oratio.

[C]aput meum. et humeros meos. et pectus meum domine spiritus sancti gratia protege. renesque meos uicijs omnibus expulsis precinge tibi ad sacrificandum deo uiuenti et regnanti in secula seculorum. Amen.

Ad albam.

[O]mnipotens sempiterne deus maiestatem tuam suppliciter exoro ut fraude omnium obfuscatorum exutus. alba ueste indutus te sequi merear ad regna ubi uera sunt gaudia. Per christum dominum nostrum.

¹ <From *Missale Upsalense Uetus.* A.D. 1484. (Stockholm : the Royal Library.)>

Ad cingulum.

Circumcinge domine lumbos meos zona iusticie et circumcide uicia cordis et corporis mei. Per.

Ad manipulum.

[D]a domine uirtutem manibus meis ad abstergendum peccati maculam. ut tibi mundo corde et casto corpore seruire merear. Per.

Ad stolam.

Stola iusticie circumda domine ceruicem meam et ab omni corruptione peccati purifica mentem meam quia tu domine dixisti. iugum meum suaue est et onus meum leue. Per.

Ad casulam.

Indue me domine ornamento humilitatis et caritatis et pacis. ut ubi[que] munitus uirtutibus possim resistere uicijs et hostibus mentis et corporis. Per.

Alia oratio.

Fac me queso omnipotens deus ita iusticia indui ut in sanctorum tuorum consortio merear exultare et letari. quatinus emundatus ab omnibus sordibus peccatorum. consortium adipiscar placentium tibi sacerdotum. meque tua deus merita a uicijs omnibus exuant quem reatus proprie conscientie grauat. Per.

Sequitur.

Introibo ad altare dei.

Ad deum qui laetificat iuuentutem meam.

Iudica me deus . . .

Gloria.

Introibo . . .

<SACERDOTIS CONFESSIO.¹>

Sacerdos quando celebraturus accesserit ad altare dicat.

Confitemini domino quoniam bonus.

Et responso

Quoniam in seculum misericordia eius.

¹ <From *Missale Aboense*, A.D. 1488.>

Inclinatus dicat.

Confiteor deo et beate marie : et beato dominico : et omnibus sanctis : et uobis fratres quia peccaui nimis cogitatione : locutione : opere et omissione : mea culpa : precor uos orate pro me.

Item sacerdos.

Misereatur uestri omnipotens deus et dimittat uobis omnia peccata uestra : liberet uos ab omni malo : saluet et confirmet in omni opere bono : et perducat ad uitam eternam.

R. Amen.

Item sacerdos.

Absolucionem et remissionem omnium peccatorum uestrorum tribuat uobis omnipotens et misericors dominus.

R. Amen.

Confessione facta et absolutione erigat se sacerdos et dicat.

Adiutorium nostrum in nomine domini.

R. Qui fecit celum et terram.

Et appropians ad altare rursus inclinatus dicat orationem :

Aufer a nobis domine cunctas iniquitates nostras : ut ad sancta sanctorum puris mereamur mentibus introire. Per Christum dominum nostrum. Amen.

Hac oratione dicta osculetur altare : et erectus muniat se signo crucis et tunc incipiat missam.

〈2. OFFICIUM MISSAE.¹〉

Introitus.

[Resurrexi et adhuc tecum sum alleluia : posuisti super me manum tuam alleluia : mirabilis facta est scientia tua alleluia. alleluia.

Ps. Domine, probasti me et cognouisti me : tu cognouisti sessionem meam et resurrectionem meam.]

III. Kyrie Eleeson.

III. Christe Eleeson.

III. Kyrie Eleeson.

¹ <From *Missale Upsalense Nouum*, A.D. 1513 (British Museum copy).>

Gloria in excelsis deo.

Et in terra pax hominibus bone uoluntatis. Laudamus te Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine deus rex celestis ; deus pater omnipotens Domine fili unigenite iesu Christe et sancte spiritus. Domine deus agnus dei filius patris : qui tollis peccata mundi miserere nobis. Qui tollis peccata mundi suscipe deprecationem nostram. Qui sedes ad dexteram patris miserere nobis. Quoniam tu solus sanctus. Tu solus dominus. Tu solus altissimus iesu Christe cum sancto spiritu in gloria dei patris. Amen.

<3. LECTIONES.¹>

Dominus uobiscum.
Et cum spiritu tuo.

Collecta.

[Deus qui hodierna die per unigenitum tuum eternitatis nobis aditum deuicta morte reserasti : uota nostra quae preueniendo aspiras : etiam adiuuando proseguere. Per eundem.]

Epistola. [Ad Corinthios I., capitulo V.]

Fratres : Expurgate uetus fermentum : ut sitis noua conspersio : sicut estis azimi. Etenim pascha nostrum immolatus est christus. Itaque epulemur. Non in fermento ueteri : neque in fermento malitie et nequitie. Sed in azimis sinceritatis et ueritatis.]

Graduale.

[Hec dies quam fecit dominus : exultemus et letemur in ea.
V. Confitemini domino quoniam bonus : quoniam in seculum misericordia eius. Alleluia.
V. Pascha nostrum immolatus est christus.]

Sequentiae.

[Uictime Paschali laudes immolant Christiani. Agnus redemit oues christus innocens patri reconciliauit peccatores. Mors et uita duello conflixere mirando : dux uite mortuus regnat uiuus. Dic nobis maria, quid uidisti in uia : Sepulcrum christi uiuentis : et gloriam uidi resurgentis. Angelicos testes : sudarium, et uestes : Surrexit christus spes mea : precedet uos in galileam. Credendum est magis soli marie ueraci : quam iudeorum turbe fallaci. Scimus christum surrexisse a mortuis uere : tu nobis uictor rex miserere alleluia.]

¹ <From *Missale Upsalense Nouum*.>

Euangelium. [Secundum Marcum XVI.

In illo tempore : Maria magdalene et maria iacobi et salome : emerunt aromata : ut uenientes ungerent Iesum. Et ualde mane una sabbatorum ueniunt ad monumentum : orto iam sole. Et dicebant ad inuicem : Quis reuoluet nobis lapidem ab ostio monumenti? Et respicientes : uiderunt reuolutum lapidem. Erat quippe magnus ualde. Et introeuntes in monumentum : uiderunt iuuenem sedentem in dextris : coopertum stola candida : et obstupuerunt. Qui dixit illis : nolite expauescere. Iesum queritis nazarenum crucifixum. Surrexit : non est hic. Ecce locus ubi posuerunt eum. Sed ite dicite discipulis eius et petro : quia precedet uos in galileam. Ibi eum uidebitis : sicut dixit uobis.]

Symbolum.

Credo in unum deum, patrem omnipotentem factorem celi et terre : uisibilium omnium et inuisibilium : et in unum dominum iesum Christum filium dei unigenitum : et ex patre natum ante omnia secula : deum de deo : lumen de lumine : deum uerum de deo uero : genitum non factum : consubstantialem patri : per quem omnia facta sunt : qui propter nos homines et propter nostram salutem descendit de celis et incarnatus est de spiritu sancto ex maria uirgine : et homo factus est : crucifixus etiam pro nobis sub pontio pylato : passus et sepultus est : et resurrexit tertia die secundum scripturas : et ascendit in celum : sedet ad dexteram patris : et iterum uenturus est cum gloria iudicare uiuos et mortuos : cuius regni non erit finis : et in spiritum sanctum dominum et uiuificantem. Qui ex patre filioque procedit : qui cum patre et filio simul adoratur et [con]glorificatur : qui loquutus est per prophetas. Et unam sanctam catholicam et apostolicam ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum : et uitam uenturi seculi. Amen.

<4. OFFERTORIUM.¹>

Offertorium.

[Terra tremuit et quieuit dum resurgeret in iudicio deus Alleluia.]

Finito offertorio et calice preparato et mixtione facta benedicat sacerdos calicem dicens :

Ueni sanctificator omnipotens inuisibilis deus bene ✠ dic et sanctifica sacrificium tuo sanctissimo nomini preparatum.

Quid retribuam domino pro omnibus quae retribuit mihi.

¹ <From *Missale Upsalense Nouum.*>

Hic sumat calicem de altari dicens :

Calicem salutaris accipiam : et nomen domini inuocabo.

Hic teneat calicem ante medium altaris ambabus manibus dicens :

Suscipe sancta trinitas hanc oblationem quam tibi offerimus in memoriam incarnationis : natiuitatis : passionis : resurrectionis : et ascensionis domini nostri iesu Christi : et in ueneratione beate dei genetricis semper uirginis marie : et omnium sanctorum tuorum qui tibi placuerunt ab initio seculi : ut illis proficiat ad honorem : nobis autem ad salutem et gratiam : et omnibus fidelibus defunctis ad eternam requiem : et ut illi omnes pro nobis intercedere dignentur in celis : quorum memoriam facimus in terris. Per eundem Christum dominum nostrum. Amen.

Hic ponat calicem super altare faciens crucem cum ipso calice et hostiam ante calicem et patenam sub corporali ad dexteram manum et cooperiat calicem cum corporali. Deinde lauet digitos dicens :

Lauabo inter innocentes manus meas et circumdabo altare tuum domine.

Ut audiam uocem laudis : et enarrem uniuersa mirabilia tua.

Domine dilexi decorem domus tue : et locum habitationis glorie tue.

Ne perdas cum impiis deus animam meam : et cum uiris sanguinum uitam meam :

In quorum manibus iniquitates sunt : dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum : redime me et miserere mei.

Pes meus stetit in directo : in ecclesiis benedicam te domine.

Deinde inclinet se ante altare dicens :

In spiritu humilitatis et in animo contrito suscipiamur domine a te ut sic fiat sacrificium nostrum ut a te suscipiatur hodie : et placeat tibi domine deus. Amen.

Hic uertat se ad populum dicens :

Orate fratres et sorores ut acceptabile fiat in conspectu dei omnipotentis sacrificium meum : pariter et uestrum amen.

V. Domine deus uirtutum, conuerte nos.

R. Ostende faciem tuam et salui erimus.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te ueniat.

V. Dominus uobiscum.

R. Et cum spiritu tuo.

Secreta.

[Suscipe quesumus domine preces populi tui cum oblationibus hostiarum : ut paschalibus initiata mysterijs : ad eternitatis medelam te operante proficiat. per omnia secula seculorum.]

<5. PRAEFATIO.¹>

V. Dominus uobiscum.
 R. Et cum spiritu tuo.
 V. Sursum corda.
 R. Habemus ad Dominum.
 V. Gratias agamus Domino Deo nostro.
 R. Dignum et justum est.
 Uere dignum et justum est.

[Equum et salutare te quidem, Domine, omni tempore : sed in hac potissimum die, *uel* nocte gloriosius predicare cum Pascha nostrum immolatus est Christus. Ipse enim uerus est agnus qui abstulit peccata mundi, Qui mortem nostram moriendo destruxit : et uitam resurgendo reparauit. Et ideo cum angelis et archangelis : cum thronis et dominationibus. cumque omni militia celestis exercitus : hymnum glorie tue canimus sine fine dicentes.]

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth :
 Pleni sunt celi et terra gloria tua.
 Osanna in excelsis.
 Benedictus qui uenit in nomine domini.
 Osanna in excelsis.

<6. CANON ACTIONIS.²>

Te igitur clementissime pater per iesum christum filium tuum dominum nostrum supplices rogamus ac petimus : uti accepta habeas et benedicas hec ✠ dona : hec mu ✠ nera hec sancta sacri ✠ ficia illibata. In primis que tibi offerimus pro ecclesia tua sancta catholica quam pacificare : custodire : adunare et regere digneris toto orbe terrarum una cum famulo tuo papa nostro N. necnon et antistite nostro N. et rege nostro N. et omnibus orthodoxis atque catholice et apostolice fidei cultoribus.

¹ <From *Missale Upsalense Nouum.*>

² <From *Missale Upsalense Nouum.* The following pencil note appears at the bottom of the first page of the Canon in the British Museum copy : "Canon Missae pertinens ad Missale Upsalense Basiliae MDXIII, in omnibus exemplaribus abscissus. Testor. G. E. Klemming.">

Memento domine famulorum famularumque tuarum *Hic habeat memoriam uiuorum* et omnium circumstantium : quorum tibi fides cognita est et nota deuotio : pro quibus tibi offerimus : uel qui tibi offerunt hoc sacrificium laudis : pro se suisque omnibus pro redemptione animarum suarum pro spe salutis et incolumitatis sue tibi que reddunt uota sua eterno deo uiuo et uero.

Infra actionem.

Communicantes [et diem *uel* noctem sacratissimam celebrantes resurrectionis domini nostri iesu Christi secundum carnem. Sed] et memoriam uenerantes in primis gloriose semperque uirginis marie genetricis [eiusdem] domini nostri iesu Christi. Sed et beatorum apostolorum ac martyrum tuorum Petri et Pauli Andree Jacobi Johannis Thome Jacobi Philippi Bartholomei Mathei Symonis et thadei Lini Cleti Clementis Sixti Cornelii Cypriani Laurentii Crisogoni Johannis et pauli Cosme et damiani : et omnium sanctorum tuorum : quorum meritis precibusque concedas : ut in omnibus protectionis tue muniamur auxilio. Per eundem Christum dominum nostrum : Amen.

Hic inclinet se ante altare dicens.

Hanc igitur oblationem seruitutis nostre ; sed et cuncte familie tue [quam tibi offerimus pro his quoque quos regenerare dignatus es ex aqua et spiritu sancto, tribuens eis remissionem omnium peccatorum]. Quesumus domine ut placatus accipias diesque nostros in tua pace disponas : atque ab eterna damnatione nos eripi : et in electorum tuorum iubeas grege numerari. Per Christum dominum nostrum. Amen.

Hic eriget se.

Quam oblationem tu deus in omnibus quesumus bene ✠ dictam : ascri ✠ ptam : ra ✠ tam : rationabilem : acceptabilemque facere digneris : ut nobis cor ✠ pus et san ✠ guis fiat dilectissimi filii tui domini nostri iesu Christi.

Qui pridie quam pateretur *Hic accipiat hostiam inter manus dicens* accepit panem in sanctas ac uenerabiles manus suas : et eleuatis oculis in celum ad te deum patrem suum omnipotentem tibi gratias agens bene ✠ dixit : fregit dedit discipulis suis dicens. Accipite et manducate ex hoc omnes. Hoc est enim corpus meum. *Hic leuet corpus christi in altum ad adorandum : postmodum reposito corpore in corporali : accipiat calicem inter manus et modicum ipsum leuans dicat :*

Simili modo postea quam cenatum est : accipiens et hunc praeclarum calicem in sanctas ac uenerabiles manus suas : item

tibi gratias agens benedixit dedit discipulis suis dicens. Accipite et bibite ex eo omnes. Hic est enim calix sanguinis mei novi et eterni testamenti mysterium fidei : qui pro uobis et pro multis effundetur in remissionem peccatorum. *Hic leuetur calix cum sanguine ad adorandum : et cum reponitur dicat. Hec quotienscumque feceritis in mei memoriam facietis. Hic extendit brachia in modum crucis.*

Unde et memores domine nos serui tui : sed et plebs tua sancta eiusdem christi filii tui domini dei nostri tam beate passionis necnon et ab inferis resurrectionis : sed et in celos gloriose ascensionis offerimus preclare maiestati tue de tuis donis ac datis : *Hic primas tres cruces super utrumque faciat : quartam super hostiam : et quintam super calicem tantum.* hostiam puram hostiam sanctam hostiam immaculatam : panem sanctum uite eterne : et calicem salutis perpetue.

Supra quae propicio ac sereno uultu respicere digneris et accepta habere : sicuti accepta habere dignatus es munera pueri tui iusti abel et sacrificium patriarche nostri abrahe et quod tibi obtulit summus sacerdos tuus melchisedech : sanctum sacrificium : immaculatam hostiam.

Hic inclinet se ante altare et dicat :

Supplices te rogamus omnipotens deus iube hec perferri per manus sancti angeli tui : in sublime altare tuum in conspectu diuine maiestatis tue : ut quotquot ex hac altaris *Hic erigens se det osculum altari* participatione : sacrosanctum filii tui corpus et sanguinem sumserimus : omni *Hic signet se ipsum* benedictione celesti et gratia repleamur. Per eundem Christum dominum nostrum. Amen.

Memento etiam domine famulorum famularumque tuarum qui nos precesserunt cum signo fidei : et dormiunt in somno pacis. *Hic habeat memoriam familiarium suorum defunctorum.* N. ipsis et omnibus in Christo quiescentibus locum refrigerii lucis et pacis ut indulgeas deprecamur. Per eundem Christum dominum nostrum. Amen.

Hic tundat pectus suum dicens.

Nobis quoque peccatoribus de multitudine miserationum tuarum sperantibus partem aliquam et societatem [donare] digneris cum tuis sanctis apostolis et martyribus : cum Johanne Stephano Mathia Barnaba Ignatio Alexandro Marcellino Petro Felicitate Perpetua Agatha Lucia Agnete Cecilia Anastasia et cum omnibus sanctis tuis. Intra quorum nos consortium, non

estimator meriti : sed uenie quesumus largitor admitte Per Christum dominum nostrum.

Per quem hec omnia domine semper bona creas *Hic tres cruces super utrumque simul faciat : ita dicens sancti✠ficas : uiui✠ficas bene✠dicens : et prestas nobis. Post hec discooperiat calicem : et accipiens hostiam signet cum ipsa calicem magna cruce dicens per ip✠sum postea faciat secundam crucem minorem intra calicem dicens et cum ip✠so deinde faciat tertiam crucem magis minimam : et magis infra calicem dicens et in ip✠so Postea faciat magnam crucem iterum supra calicem dicens est tibi deo patri omnipo✠tenti deinde faciat quintam crucem inter se et calicem super corporale dicens. in unitate spi✠ritus sancti : omnis honor et gloria. Postea reponat hostiam ante calicem super corporale : et cooperiat calicem cum corporali. Deinde sequitur nota solemne. Per omnia secula seculorum. Amen.*

<7. ORATIO DOMINICA.¹>

Oremus.

Preceptis salutaribus moniti : et diuina institutione formati audemus dicere :

Pater noster qui es in celis sanctificetur nomen tuum. Adueniat regnum tuum : fiat uoluntas tua sicut in celo et in terra. Panem nostrum quotidianum da nobis hodie : et dimitte nobis debita nostra : sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in temptationem. Sed libera nos a malo. Amen.

Libera nos quesumus domine ab omnibus malis : preteritis : presentibus et futuris : et intercedente pro nobis beata et gloriosa semper uirgine dei genetrice maria : et beatis apostolis tuis petro et paulo atque andrea : cum omnibus sanctis. *Hic accipiat patenam et signet se cum ea ante faciem et osculetur eam dicens. Da propicius pacem in diebus nostris : ut ope misericordie tue adiuti : et a peccato simus semper liberi : et ab omni perturbatione securi. Hic reponat patenam ante pedem calicis : et corpus super calicem in tres partes dividat : ita dicens. Per eundem dominum nostrum ihesum Christum filium tuum. Qui tecum uiuit et regnat in unitate spiritus sancti deus. Hic cum una particula signet calicem ter dicens. Per omnia secula seculorum. Amen.*

¹ <From *Missale Upsalense Nouum.*>

<8. COMMUNIO.¹>

V. Pax domini sit semper uobi scum.

R. Et cum spiritu tuo.

Agnus Dei qui tollis peccata mundi miserere nobis.

Agnus Dei qui tollis peccata mundi miserere nobis.

Agnus Dei qui tollis peccata mundi dona nobis pacem.

Hic ponat particulam unam in calicem dicens :

Hec sacrosancta commixtio corporis et sanguinis domini nostri iesu Christi : fiat mihi et omnibus sumentibus salus mentis et corporis : et ad uitam eternam promerendam et capesendam preparatio salutaris. Amen.

Antequam det pacem oratio.

Domine iesu Christe qui dixisti apostolis tuis : pacem relinquo uobis : pacem meam do uobis : ne respicias peccata mea sed fidem ecclesie tue : eamque secundum uoluntatem tuam pacificare : custodire adunare et regere dignare. Qui uiuis et regnas deus. Per omnia secula seculorum. Amen.

Hic osculetur librum et patenam et det pacem ministro dicens :

Pax tecum.

Habete uinculum pacis et charitatis ut apti sitis sacrosanctis mysteriis. Per Christum dominum nostrum. Amen.

Oratio.

Domine sancte pater omnipotens eterne deus : da mihi hoc corpus et sanguinem unigeniti filii tui domini dei nostri ita sumere : ut merear per hoc remissionem omnium peccatorum meorum accipere et tuo sancto spiritu repleri : quia tu es deus et preter te non est alius : cuius regnum gloriosum permanet in secula seculorum. Amen.

Oratio.

Domine iesu Christe fili dei uiui qui ex uoluntate patris cooperante spiritu sancto per mortem tuam mundum uiuificasti : libera me queso per hoc sacrosanctum corpus et sanguinem tuum ab omnibus iniquitatibus meis et ab universis malis : et fac me tuis semper obedire mandatis : et a te nunquam in perpetuum separari. Qui uiuis et regnas cum eodem patre in unitate eiusdem spiritus sancti deus per omnia secula seculorum. Amen.

¹ <Mainly from *Missale Upsalense Nouum.*>

Corpus domini nostri iesu Christi custodiat animam meam et corpus meum in uitam eternam. Amen.

Hic communicet : postea accipiat calicem et dicat :

Sanguis domini nostri iesu Christi custodiat animam meam et corpus meum in uitam eternam. Amen.

Hic communicet : postea dicat :

Corpus tuum domine quod sumpsi : et sanguis quem potavi adhereat uisceribus meis : et presta : ut ibi non remaneat peccati macula ubi tua sancta intrauerunt sacramenta : Christe deus noster. Amen.

Communio.

[Pascha nostrum immolatus est christus alleluia : itaque epulemur in azimis sinceritatis et ueritatis. Alleluia. Alleluia. Alleluia.]

Accepta oblatione.

Quod ore sumpsimus domine pura mente capiamus : et de corpore et sanguine domini nostri iesu christi fiat nobis remedium sempiternum. Per eundem Christum dominum nostrum. Amen.

Complenda.

[Spiritus nobis domine tue charitatis infunde : ut quos sacramentis paschalibus satiasti : tua facias pietate concordēs. Per eundem.]

V. Dominus uobiscum.

R. Et cum spiritu tuo.

V. Ite missa est. Alleluia. Alleluia. Alleluia. Alleluia.

R. Deo gratias.

Post missam oratio.

Placeat tibi sancta Trinitas obsequium seruitutis mee : et presta : ut hoc tuum sacrificium quod oculis tue maiestatis indignus obtuli : sit tibi acceptabile : mihique et omnibus pro quibus illud obtuli sit te miserante propiciabile in uitam eternam. Amen.

Benedicat uos omnipotens deus Pater Filius et Spiritus Sanctus.

R. Amen.

II.

THE MASS OF OLAVUS PETRI.

II.

THE MASS OF OLAVUS PETRI.

WE may introduce the first vernacular mass by some account of its historical setting. The medieval period of the Swedish Church may be said to end in A.D. 1520, the year of the so-called "Stockholm Bloodbath," which proved to be the crowning tyranny of medievalism. For many years there had been a growing dissatisfaction with the interference of the Pope in Sweden, and the excessive wealth, power, and secularity of the bishops of the national Church: this discontent culminated in the deposition of Gustavus Trolle, Archbishop of Upsala, by the Riksdag, in 1517, an act which Christian II on his accession to the throne three years later punished with the most brutal severity. As many as six hundred persons are said to have perished as a result of the trial for conspiracy against the archbishop, and hence the name that history has accorded to the tragedy of 1520. The next year marks the coming of Gustav Eriksson Vasa, the popular leader of the peasants, who in two years made himself master of the kingdom; his revolt succeeded owing to the popularity of his cause and the absence of Christian II in Denmark. In 1523, when only twenty-seven years of age, Gustav was elected king by the Riksdag at Strengnäs.

The beginning of the religious Reformation under his rule is marked by three personalities, who came into prominence at the time and left their impress upon its history: Olavus Petri, Laurentius Petri his brother, and Laurentius Andreae who became the king's chancellor. The brothers Petri had been educated at the university of Wittenberg, where they came under the influence of Luther and Melancthon; and hence, on their return to Sweden, they brought with them a distinctively Lutheran atmosphere, which soon made itself felt in their native Church.

Olavus and Laurentius Petri are of the foremost interest in the sphere of liturgiology, since the history of the Liturgy in Sweden during the next hundred years is dominated by these two names.¹ Olavus was ordained deacon in 1520, and subsequently

¹ The plan of Olavus's Swedish mass is clearly visible in the so-called High Mass ("Högmässogudstjänst"), which appears in the present Swedish Prayer Book. See p. 155.

came under the notice of King Gustav, who in 1524 made him secretary to the City Council of Stockholm. The following year Olavus's marriage took place, an occasion of special interest to the liturgist, since the nuptial mass was sung in Swedish, this being the first time that the vernacular was used in divine service. In 1526 Olavus's literary activity was displayed in the Swedish New Testament of that year, which is now believed to be mainly his work. Other works followed in quick succession, including a little hymn book, now unfortunately lost, containing in its second edition (1530) fifteen hymns, some of which were of his own composing, the rest being translations.¹ But his most important work from the liturgist's point of view was the *Manual*, published in 1529,² and the Swedish mass, which bears the date 1531. It appears that a vernacular mass had been in use for some years in Olavus's own church in Stockholm, for in 1529 the Town Council seems to have debated the question whether the mass should continue to be said in Swedish or not. Possibly this vernacular mass was, in the main, the mass used at Olavus's wedding, the 1531 office being the first printed copy of it; improvements were, no doubt, introduced, as the mass was put to the test of practical usage, and many alterations may have been made before the text was sent to the printers. On the other hand, if Olavus composed the mass used at his wedding, he may have recast it altogether before 1531; but as there is no means of knowing the exact liturgical form of the nuptial mass of 1525, the point will probably never be settled, unless more documentary evidence is forthcoming.

In his introduction to the 1531 mass Olavus Petri combats some of the conceptions underlying the Latin mass. Two points are singled out especially for attack:—

1. The use of the Latin language.
2. The Roman conception of the Canon Missae.³

He argues that in apostolic times the eucharist had been celebrated in the languages understood by the people, *e.g.*, Hebrew, Chaldean, Greek, Latin, etc., and draws the conclusion that a Swedish mass is no offence against catholic order. In opposing the current view that each and every part of the Canon Missae

¹ A few of his original compositions are still sung in Sweden, having found their way into the hymn book of 1536, which has since been reprinted in 1862.

² It contains services for Baptism, Marriage, Churthing of Women, Visitation and Communion of the Sick, Blessing of a Corpse, Burial of the Dead, and the Visitation of Prisoners.

Confirmation was included in the medieval *Manual*, but was omitted by Olavus, no doubt because it is an episcopal office and belongs to the *Pontifical*.

³ Used here in its wider sense, which includes the Preface and *Sanctus*.

is essential to the validity of the eucharist, Olavus refers to the more or less fluid condition of liturgical formulæ, which existed in the apostles' time, and for a long period afterwards. He reinforces his argument by reminding his readers that, even at the time of writing, mass was not celebrated in exactly the same way in all parts of the world. "The Latins," he says, "have their manner, the Greeks theirs, the Asiatics, the Armenians, the Chaldeans, the Indians, and the Abyssinians their manner." The Roman mode is therefore not necessarily a stereotype for all times and all places. The introduction bears the mark of a scholar who had taken the trouble to acquaint himself with liturgical literature, before setting out to compose a liturgy of his own.

Turning to the mass itself, and its antecedents, Olavus used as a basis for his Swedish office the medieval Latin mass: but in the process of adaptation he was guided by reference to German models, which supplied him with many of the details in his plan. He was no mere copyist, and had sufficient insight to avoid the worst offences against liturgical form, as may be readily seen by comparing his work with that of some later scholars.¹ If the conjecture be right that Olavus composed the nuptial mass of 1525, and that the 1531 mass is a revision of that, it would seem that his earliest models were Luther's *Formula Missae et Communionis*, published in 1523, and Andreas Osiander's *Nürnberger Messe* with others of the year 1525. In 1526 Luther published his *Deutsche Messe*, in which he introduced several changes in the plan he had followed in the *Formula Missae*. There is reason to believe that Olavus had seen this German mass before sending his work to the press in 1531.² So far from following his guides blindly, Olavus introduced several compositions of his own, which found their way into most of the vernacular masses of the next hundred years.³

Olavus retained the time-honoured divisions of the medieval mass with two important exceptions: the Offertory, to which Luther had applied the famous stigma "tota illa abominatio," was entirely omitted, while the Canon of the Action was limited to the bare narration of the Institution, and attached to the Preface, displacing the *Sanctus* from its historic position, and

¹ Cf., for instance, the Communion Office of Charles IX. See p. 127.

² The *Malmö Mässa*, which appeared in 1529, seems to have influenced him scarcely at all.

³ Olavus's own compositions include the Invitation, the Confession, the Exhortation, and probably the Preface.

attaching it to the shortened Canon.¹ In other respects the general outline of the medieval mass was preserved, as it is to this day in the modern Swedish office.

The first division of the mass, the so-called Preparation, was entirely reconstructed by Olavus: the elaborate *Praeparatio* of the priest with its triple formation was abandoned in favour of a simpler invitation, confession, and absolution in which priest and people united; the invitation was the work of Olavus himself, as was also the confession, though the latter contains here and there reminiscences of the old Latin confession of the priest.² The absolution is a translation of the Latin form with certain modifications; Olavus would seem to have purposely constructed it, so as to include the priest in the absolution, since no special provision was made for the presence of assistant ministers, who would ordinarily pronounce it over the celebrant. Professor Quensel points out that the absolution, which is by nature properly *sacramental*, is cast in the form of a prayer which is *sacrificial*.³ Olavus, however, seems to have intended to introduce a sacramental element by directing in the rubric that the absolution is to be pronounced by the priest "over the people" ("offuer folket"). The preparation taken as a whole is simple and to the point, striking an evangelical note throughout, and is thoroughly characteristic of Olavus's way of thinking.

The Induction retains its medieval form almost exactly, consisting of the Introit, the *Kyrie*, and the *Gloria in excelsis*. The Introit is still a psalm, or the half of a psalm, but provision is made for some other song of praise ("loffsong") out of Holy Scripture to be used instead if desired; in the first part of the supplement which appears at the end of the mass the seven penitential psalms are printed *in extenso*, and these are directed to be used for the Introit until others have been translated into Swedish. The *Kyrie* is threefold instead of ninefold; and whereas Luther retained the original Greek in his *Deutsche Messe*, Olavus translates it. The *Gloria in excelsis* follows, and is an almost verbal translation from the Latin, with some omissions.⁴

¹ This arrangement had already appeared in the *Formula Missae et Communionis* and the *Nürnbergger Messe*, but Luther himself had subsequently altered it in the *Deutsche Messe*.

² E.g., "peccavi nimis cogitatione, locutione, opere" (*Missale Aboense*) = "I have sinned . . . both in thoughts, words, and deeds" (1531 mass). It is worthy of note that the forms of confession in the vernacular masses are all in the first person singular. Contrast those in the English offices.

³ *Bidrag till Svenska Liturgiens Historia*, Vol. II., p. 29.

⁴ The English liturgy has transferred the *Gloria in excelsis* to the end of the mass; the Swedish liturgy keeps it in its ancient place.

The Lections were radically altered by Olavus; the whole system of proper collects, epistles, and gospels, according to the medieval usage, was abandoned in favour of a freer selection of the Sunday lessons. A fixed collect is printed in the text, with permission to substitute another according to the season ("epeter tijdhen"), the reference presumably being to the second part of the supplement, which contains sixteen collects, selected from the ancient Church year, but no longer assigned to their proper occasions. The choice of an epistle and gospel is left to the discretion of the celebrant, though in the last rubric of the supplement Olavus indicates that he thinks it best to read the epistles and gospels from the beginning chapter by chapter.¹ The gradual may be either "The hymn about God's commandments,"² or some other hymn, a change from medieval usage which deprives it at once of its responsory character. The Apostles' Creed and the Nicene Creed are given as alternatives, though only the former is printed in the text. No mention is made of the sermon, which Olavus probably intended to place before the mass, following the medieval precedent.³ The Offertory, as has been already noted, is entirely omitted; it must be supposed that the preparation of the elements and sacred vessels was intended to take place privately before the mass began.

From the creed Olavus passes to the Preface, the *Sanctus* and the Canon of the Action. The Preface is introduced in the customary manner with the *Sursum Corda*, and is linked to the Canon of the Action, now reduced to the narration of the Institution with the accompanying Elevation; the object of this arrangement was to retain the narrative of the Institution as a part of the thanksgiving, and at the same time to avoid all reference to the medieval conception of the eucharistic sacrifice by omitting the intercessions which originally formed the greater part of the canon.

Luther adopted a very similar arrangement in the *Deutsche Messe*; in the *Nürnbergger Messe* we find a fixed epistle and gospel (Romans v. and S. John vi. 52-58), while the *Malmö Mässa* orders 1 Corinthians xi. 17, *seq.*, or another passage from the Old or the New Testament for the epistle, and a gospel from the evangelists suitable to the season.

² Bishop Wordsworth, by a curious mistake, translates "songen om gudz bodhordh" as "the song at God's board" (*The National Church of Sweden*, p. 215). This hymn is apparently not a translation of Luther's metrical decalogue, but a separate version of the Ten Commandments by Olavus himself.

³ Luther was doubtful as to its proper place; the following rubric from the *Formula Missae* gives his judgment in the matter:—

"Idem de uernacula Concione sentimus, ut nihil referat, siue hoc post Symbolum, siue ante introitum missae fiat, quanquam est alia ratio, cur aptius ante missam fiat, Quod Euangelion sit uox clamans in deserto et uocans ad fidem infideles."

and which were permeated with sacrificial ideas. The position of the *Sanctus* is worthy of comment. According to the eucharistic doctrine of the Lutherans, to which the Church of Sweden was gradually inclining in the middle decades of the sixteenth century, the presence of Christ in the sacrament is effected by the consecration and reception, which are linked together as one indivisible whole: the culminating point being the reception by the faithful. If we regard the *Sanctus* as a hymn of praise to the coming Christ, then from the Lutheran point of view the *Sanctus* is linked up with the reception rather than with the Preface. At the same time we find that, although the *Sanctus* is nearer to the reception than in the medieval mass, it is still separated from it by the Lord's Prayer and the exhortation.¹ It is to be noticed that the *embolismus* of the Latin rite with its accompanying *fractio panis* is omitted; and the latter has never been restored in any subsequent liturgy.

The Communion opens with the *Pax* and the *Agnus Dei* in Swedish. There follows a long exhortation, the work of Olavus himself, who appears to have derived the idea of an exhortation in this place from the *Nürnbergger Messe* or the *Deutsche Messe*, though he certainly did not make any use of the German forms in composing his own. He directs in the rubric that the priest shall only use the exhortation "if he think it necessary and time permit it." Possibly he had some misgivings as to the appropriateness of the exhortation at this point in the mass. In the words of administration, which follow, Olavus limits the effect of the sacrament to the *soul* of the recipient. In the primitive Christian Church the sacrament of Christ's Body and Blood was believed to preserve *bodily* health as well as the health of the *soul*.² This belief is illustrated in the medieval words of administration: "Corpus domini, etc. . . . custodiat CORPUS TUUM et animam tuam in uitam eternam." Luther in the *Formula Missae et Communionis* (1523) had omitted the reference to the body, and Olavus in his mass follows him.³ The *Nunc dimittis* is given as a communion hymn: historically it was the spontaneous utterance of the aged Simeon when first he beheld the incarnate Son of God; and here it is intended to represent the

¹ In the modern office the exhortation has been removed and the Lord's Prayer attached directly to the narration of the Institution, leaving the *Sanctus* in immediate proximity to the distribution of the sacrament. See p. 174.

² The belief of the primitive Church on this point is well illustrated in the Sacramentary of Sarapion, *circ.* A.D. 350 (tr. by Wordsworth, S.P.C.K., 1899). See especially the *Epiclesis* in the Prayer of Oblation.

³ Cf. the modern Roman Missal.

cry of the human heart at the vision of Him, whose sacramental presence is "a light to lighten the Gentiles." The postcommunion is preceded by the salutation and followed by the

V. *Benedicamus domino*

R. *Deo gratias*

of the Latin mass, translated into Swedish. The service ends with the Aaronic blessing, preceded by words resembling the *Humiliate capita uestra deo* which appears in the medieval missals before the *Super populum*. The substitution in the Swedish version of the word "heart" for "head" is characteristic of Olavus Petri. The blessing itself is in the first person: as in the case of the absolution, the object of this change in the person was to include the priest in the blessing.

Such was the mass that Olavus Petri gave to his countrymen as the firstfruits of the liturgical reformation. It was a first effort at a Swedish mass; as yet the expression in the vernacular of public worship was scarcely articulate, and Olavus's task was greater than we can well imagine in these days. The most notable features of the mass are the omission of the Offertory, the abandonment of the Church year in collect, epistle, and gospel, and the position of the exhortation; but most of all the freshness and vigour of expression, marked by a spontaneity of utterance, rarely achieved in later times, arrest the attention of the liturgist.

Olavus Petri's mass was revised twice within the next few years, once in 1535, and again in 1537. The former revision was remarkable for a series of five epistles and nine gospels set forth for use at the mass, and though none of these were assigned to any particular days, they were the nucleus of the series of pericopes which was gradually restored. The latter of these revisions included the following new features: the introit, instead of consisting of an entire psalm, now comprised only half a dozen verses of a psalm; the gradual might likewise consist of three or four verses of a psalm, instead of the "hymn about God's commandments, or some other," as previously. But the two most important characteristics of the 1537 revision were firstly, the restoration of the collects for the greater part of the ecclesiastical year, the sixteen collects of Olavus's 1531 mass being extended to thirty, fifteen of which were appropriated to particular seasons and feasts, beginning with Advent; and secondly, the re-introduction of Latin into parts of the service by the rubrical permission in the Supplement to sing the introit and gradual in that language on some occasions.

THE MASS OF OLAVUS PETRI.

1531.

<I. THE PREPARATION FOR THE MASS.>

*Vidh thetta settet holles een
Euangelisk messa på Swensko.*

*Först thå presten och folket
är församlat j kyrkionne eller
in for altaret ther messas skal,
segher presten til folket.*

*An Evangelical mass is cele-
brated in Swedish in this manner.*

*First, when the priest and
people are assembled in the
church, or before the altar where
mass is to be celebrated, the
priest says to the people :—*

<INVITATION.>

Kere wener brödhra och
systra j Christo Jesu,¹ Epter wij
nw här församladhe ärom til at
holla wor herres Jesu Christi nat-
ward, och anamma til oss hans
werdugha lekamen och blodh
j brödh och j wijn såsom han
thet sielff stichtat och insat
haffuer for itt åminnelse teekn,
at han samma sin lekamen och
bloodh til woro synders for-
latilse vthgiffuit haffuer, Ther
före mädhan wij iw alle vtan
twiffuel äre medh synder be-
swårade, och åstundom syndena
gerna qwitte wara, wilie wij
falla på wor knäa och ödmiwka
oss in for wor himmelska fadher
medh hierta och mund, och
bekenna oss for arma älenda
syndare som wij och ärom,
bidhiandes honom om nådh
och miskund så seyandes hwar
j sin stadh.

Dear friends, brothers and
sisters in Christ Jesus, now
that we are assembled here to
celebrate the supper of our lord
Jesus Christ, and to receive into
ourselves his worthy body and
blood in bread and in wine, as
he himself hath instituted and
appointed as a token of remem-
brance, that he hath given the
same his body and blood for
the forgiveness of our sins ;
therefore whilst all we are
without doubt of a surety laden
with sins, and earnestly desire
to be free from sins, we will fall
down upon our knees and
humble ourselves before our
heavenly father with heart and
mouth, and acknowledge our-
selves the wretched miserable
sinners that indeed we are,
begging him for grace and pity,
each in his place saying thus :—

¹ <In all these early Swedish masses the old Latin titles are generally retained ;
in particular " Jesus Christus " is preserved with all its case endings.>

<CONFESSION.>

Jach fatigh syndogh meniskia som j synd bådhe aflat och född är, och iemwel sedhan j alla mina lijffzdaghar itt syndogt liffuerne fördt haffuer, bekenner mich aff alt hierta in for tich alzwoldige och ewighe gudh min käre himmelske fadher, ath iach icke haffuer elskat tich offuer all ting, icke min nesta såsom mich sielff, Jach haffuer (ty wer) j margfolleligha motto syndat emoot tich och thin helgha bodordh bådhe medh tankar ordh och gerningar, och weet mich for then skul heluetit och ewinnerlig fordömelse werd wara om tu skulle så döma mich som thin strenga retwijsa kreffuer och mijna synder for tient haffua, Men nw haffuer tu käre himmelske fadher vthloffuat at tu wil göra nådh och miskund medh alla fatigha syndare som sich vmuenda wilia, och medh een stadigh troo fly til tijna obegripeliga barmhertigheet, medh them wil tu offuersee hwes the emoot tich brutit haffwa, och aldrigh meer tilräkna them theras synder, Ther forlater iach mich uppå arme syndare, och bedher tich trösteligha at tu epter samma titt löffte werdughas wara mich miskundsam och nådeligh och forlata mich mijna synder titt helga namn til prijs och äro.

I, poor sinful man, who am both conceived and born in sin, and ever afterwards have led a sinful life all my days, heartily confess before thee, almighty and eternal god, my dear heavenly father, that I have not loved thee above all things nor my neighbour as myself; I have (alas!) sinned against thee and thy holy commandments in manifold ways both in thoughts, words and deeds, and know that for that cause I am worthy of hell and everlasting damnation, if thou shouldst judge me, as thy stern justice requires and my sins have deserved. But now hast thou promised, dear heavenly father, that thou wilt deal graciously and pitifully with all poor sinners who will turn themselves and with a steadfast faith fly to thine incomprehensible mercy; with them thou wilt overlook whatsoever they have offended against thee, and nevermore impute to them their sins; in this I miserable sinner put my faith, and pray thee trustfully that thou wilt after thy same promise vouchsafe to be merciful and gracious to me and forgive me all my sins, to the praise and honour of thy holy name.

<ABSOLUTION.>

Sedhan segher presten thenna böön offuer folket.

Then alzmectigiste¹ ewige gudh for sina stora obegripeliga barmhertigheet forlate oss alla woro synder, och giffue oss nådhe til at wij måghe bettra wort syndogha liffuerne och få medh honom euinnerlighit lijff. Amen.

Afterwards the priest says this prayer over the people :—

The almightiest eternal god of his great incomprehensible mercy forgive us all our sins and give us grace that we may amend our sinful life and attain with him eternal life. Amen.

<2. THE INDUCTION.>

Fölier nw ingongen j messone.

Jngongen må wara noghon psalm eller annan loffsong aff scriftenne vthtaghen, Sedhan for Kerie-eleyson tree reesor.

Herre forbarma tich offuer oss.

Christe forbarma tich offuer oss.

Herre forbarma tich offuer oss.

Now follows the introit to the mass.

The introit may be some psalm or other song of praise taken out of scripture ; afterwards for the Kyrie Eleison three times :—

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Sedhan for gloria in exelsis.

Äära wari gudh j höghden, Och fridh på jordene, menniskiom en godh wilie, Wij loffue tich, wij welsigne tich, wij tilbidihe tich, wij prijse och äre tich, wij tacke tich for tijn stora äro, O herre gudh himmelske koning gudh fadher alzmectiger, O herre thes aldra högstes eenfödde son Jesu

Afterwards for the Gloria in Excelsis :—

Glory be to god on high, And on earth peace, goodwill to mankind, We praise thee, we bless thee, we worship thee, we laud and honour thee, we give thanks to thee for thy great glory, O lord god, heavenly king, god the father almighty, O lord Jesu Christ, the only begotten son of the most high, O lord god,

¹ <This use of the word "alzmectigiste" is arresting, but it would need further evidence before suggesting that this is an echo of a pagan pantheon or anything but a slip of the pen. It is, in fact, changed to the positive form in the 1576 and subsequent masses.>

Christe, O herre gudh, gudz
 lamb fadherens son, Tu som
 borttagher werldenes synder for-
 barma tich offuer oss, Ty tu är
 aleena heligh, Tu är aleena
 herren, Tu är aleena then
 höxte Jesu Christe, medh then
 helga anda j gudh fadbers
 herligheet, Amen.

lamb of god, son of the father,
 Thou that takest away the sins
 of the world, have mercy upon
 us, For thou only art holy, thou
 only art the lord, thou only art
 Jesu Christ the most high with
 the holy spirit in the glory of
 god the father. Amen.

<3. THE LECTIIONS.>

*Presten wender sich til folket
 och segher,*

Herren wari medh idher,
 Så och medh thinom anda.

*Collecta then här epterfolier
 eller noghon annor epter tijdhen,*

Läter oss bidhia.

Wij bidhie tich alzmechtuge
 gudh käre himmelske fadher, at
 tu forläna oss en fast troo uppå
 tich och thin son Jesum
 Christum, itt oforskrect hop
 uppå thina barmhertigheet j
 allo wåro nödh och mootgong,
 och en grundeligh kärleek til
 wor nesta, genom samma thin
 son Jesum Christum wor herra,
 Amen.

*Epter Collecten läses itt capitel
 eller halfft aff S. Pauli eller
 noghro annar apostles Epistel,
 och må begynnas så,*

Thesse epter föliande ordh
 scriffuar S. Pauel apostel til the
 Romare, eller Chorinter etc.

*The priest turns towards the
 people and says:—*

The lord be with you.
 And with thy spirit.

*Here follows this collect, or
 some other according to the
 season.*

Let us pray.

We pray thee, almighty god,
 dear heavenly father, that thou
 wilt grant us a steadfast faith
 in thee and thy son Jesus
 Christ, an undaunted hope in
 thy mercy in all our need and
 adversity, and a deep love to-
 ward our neighbour, through
 the same thy son Jesus Christ
 our lord. Amen.

*After the Collect a chapter or
 half a chapter of an Epistle of
 S. Paul or some other apostle is
 read, which may be begun thus:—*

These following words S. Paul
 the apostle writes to the
 Romans, or Corinthians, etc.

For graduale läss man sedhan eller siwnger then songen om gudz bodhordh, eller noghon annan, Sedhan läses Euangelium itt capitel eller halfft vthaff noghon Euangeliste, och må begynnas så,

Thetta Euangelium scriffuar S. Johannes Euangelista etc.

Sedhan läses Credo antingen symbolum apostolorum eller Nicenum.

Jach troor uppå gudh fadher alzmechtighan himmelens och jordennes skapare, och uppå Jesum Christum hans eenda son wår herra, hwilken aflat är aff them helga anda, Födder aff jungfrw Maria, Pijnter vnder pontio Pilato, Korsfester, dödher och begraffuen, Nidherstighen til heluete, på tridhie daghen vpstonden jgen aff dödha, vpstighen til himbla, sitiandes på alzmechtigh gudz faders höghra hand, tädhan jgen kommaskolandes til ath döma lifuandes och dödha, Jach troor uppå then helga anda, Ena helogha almenne-ligha kyrkio, helgamanna samfund, Syndernes forlatelse, kötzens vpstondelse, och ewin-nerligit lijff, Amen.

For the gradual the hymn about god's commandments or some other hymn is then either read or sung; and afterwards the Gospel is read from a chapter or half a chapter taken from one of the Evangelists, which may be begun thus:—

This Gospel S. John the Evangelist, etc., writes.

Afterwards the Creed is read, either the Apostles' or the Nicene Creed.

I believe in god, father almighty, maker of heaven and earth, and in Jesus Christ his only son our lord, who is begotten of the holy spirit, born of virgin Mary, suffered under Pontius Pilate, crucified, dead and buried, descended into hell, on the third day arisen again from the dead, ascended into heaven, sitting on the right hand of god, father almighty, from thence coming again to judge living and dead, I believe in the holy spirit, one holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the flesh, and everlasting life. Amen.

<4. The OFFERTORY omitted.>

<5 & 6. THE PREFACE AND THE CANON.>

Sedhan begynnar presten Prefationem så seyandes.

Herren wari med jdher,
Så och medh thinom anda.
Vplyffteridhor hierta til gudh.
Wor hierta vplyffte wij.
Lätt oss tacka gudhi wårom
herra,
Thet är rätt och tilbörlicht,

Afterwards the priest commences the Preface, saying thus :

The lord be with you.
And with thy spirit.
Lift up your hearts to god.
We lift up our hearts.
Let us give thanks unto our
lord god.
It is right and meet.

Sannerligha är thet tilbörlicht rät och saligt, ath wij alstādhes tacke och loffue tich helighe herre, alzmechtig fader ewighe gudh for alla thina welgerninga, och enkannerliga for then tu bewijste oss, thå wij alle for syndene skul så illa uthkompne wårom, at oss icke annat stodh före vtan fördömelse och then ewighe dödhen, och intit creatur antingen j himmelen eller på iordenne kunde oss hielpa, Thå uthsende tu thin eenfödda son Jesum Christum som war samma gudhdoms natur medh tich, lät honom warda en menniskia for wora skuld, lagde wåra synder uppå honom, och lät honom lijdhā dödhen j then stadhen wij alle ewinnerligha döö skulle, Och såsom han offueruan dödhen och stodh vp jgen til lijffz och nw aldrih meera döör, så skola och alle the som ther uppå förlata sich,

Verily it is meet right and blessed that we should in all places give thanks and praise to thee, holy lord, almighty father, everlasting god for all thy benefits, and especially for that one that thou didst unto us, when we all by reason of sins were in so bad a case that nought but damnation and eternal death awaited us, and no creature in heaven or earth could help us, then thou didst send forth thine only-begotten son Jesus Christ, who was of the same divine nature as thyself, didst suffer him to become a man for our sake, didst lay our sins upon him, and didst suffer him to undergo death instead of our all dying eternally, and as he hath overcome death and risen again into life, and now dieth nevermore, so likewise shall all they who put their trust therein overcome sins and death and through him attain

offueruinna syndena och döden och få ewinnerlighit lif genom honom, och oss til een formaning at wij sådana hans welgerning til sinnes tagha och icke forgäta skulle, om natten thå han förrådhen wardt hölt han een natward, j huilkom han togh brödheth j sina helga hender tackadhe sin himmelska fadher, welsignade brööt thet och gaff sina läriungar och sadhe, Tagher och äter, thetta är min lekamen then för idher vthgiffuin warder, görer thet til mijn åminnelse.

Så löffter presten thet vp, lägger nidher igen och tagher calken seyandes.

Sammalunda togh han och calken j sina helgha hender tackade sin himmelska fadher, welsignade och gaff sina läriungar och sagde, Tagher och dricker här aff alle, thetta är calken thes nya testamentzens j minom blodhe then för idher och för mongom vthgutin warder til syndernes forlatelse, så offta som j thet gören så gören thet til min åminnelse.

Så vplyffter han och setter nidher jgen.

Sedhan läses eller siwnges.

Helig helig helig herren gudh Sabaoth, fulle äre himblana och jorden aff thinne herligheet, osanna j högdenne, Welsignat wari hansom kommer j herrans namn osanna j högdenne.

to everlasting life, and for our admonition that we should bear in mind and never forget such his benefit, in the night that he was betrayed celebrated a supper, in which he took the bread in his holy hands, gave thanks to his heavenly father, blessed it, brake it, and gave to his disciples, and said : Take ye and eat, this is my body which is given for you, do this in remembrance of me.

Then the priest lifts it up, lays it down again, and takes the cup, saying :—

Likewise also he took the cup in his holy hands, gave thanks to his heavenly father, blessed it and gave to his disciples and said : Take and drink ye all of this, this is the cup of the new testament in my blood, which for you and for many is shed for the remission of sins ; as oft as ye do this, do this in remembrance of me.

Then he lifts it up and sets it down again.

Afterwards is read or sung.

Holy, holy, holy, lord god of Sabaoth, heaven and earth are full of thy glory, hosanna in the highest, Blessed is he that cometh in the name of the lord, hosanna in the highest.

<7. THE LORD'S PRAYER.>

Sedhan segher præsten.

Lät oss nw alla bidhia såsom
 vår herre Jesus Christus sielf-
 fuer oss lärdt haffuer så seyandes.

Fadher vår som är j him-
 melen, Helgat warde tit nampn,
 Tilkomme titt rike, Skee thin
 wilie så på iordenne som j
 himmelen, Wort dagheliga
 brödh giff oss j dagh, och
 förlåt oss wora skuld såsom
 wij förlåtom them oss skyldoge
 åro, Och jnleedh oss icke vthi
 freestelse, Utan frels oss aff
 ondo. Amen.

Then the priest says.

Let us all now pray as our
 lord Jesus Christ himself hath
 taught us, saying thus.

Our Father, which art in
 heaven, Hallowed be thy name,
 Thy kingdom come, Thy will
 be done in earth as in heaven,
 Give us to-day our daily bread,
 and forgive us our debts, as we
 forgive them that are our
 debtors, And lead us not into
 temptation, But deliver us from
 evil. Amen.

<8. THE COMMUNION.>

*Så wender sich præsten til
 folket och segher.*

Herans fridh wari medh idher,

Så och medh thinom anda.

*Så läses eller siwnges Agnus
 dei.*

O gudz lamb som borttagher
 werldenes synder, forbarma tich
 offuer oss,

O gudz lamb som borttagher
 werldenes synder, forbarma tich
 offuer oss,

O gudz lamb som borttagher
 werldenes synder, giff oss thin
 fridh och welsignelse.

*Then the priest turns to the
 people and says :*

The peace of the Lord be
 with you.

And with thy spirit.

*Then the Agnus dei is read or
 sung :*

O lamb of god that takest
 away the sins of the world,
 have mercy upon us.

O lamb of god that takest
 away the sins of the world,
 have mercy upon us.

O lamb of god that takest
 away the sins of the world,
 grant us thy peace and blessing.

Then nest wender han sich til folket och gör them thenna formaning om honom synes så behöffwas och tijdhen thet tilstädher.

Käre wener epter här begåss nw Christi natuardh, och vthspijsas hans werdigha lekamen och hans dyrbara blodh är rådelighit (som S. Pael oss lærer) ath wij (hwar j sin stadh) bepröffue oss sielffue, och så sedhan äte aff thetta brödh och dricke aff thenne calk, Och pröffue wij oss thå retzligha, om wij besinne wor stora brut och synder, hungre och törste epter syndernes forlatelse, then oss j thetta sacramentet tilbudhin warder, om wij hungre och törste epter rätferdughetenne, och achte här epter bettra oss, wenda jgen aff syndenne och leffua vthi itt got och retferdigt leffuerne, Om sådana stycke moste wij granneligha bepröffua oss, elles gå wij här icke werdeligha til, Och haffuer wor herre enkannerliga befalet oss bruka thetta sacramentit sich til åminnelse, thet är, at wij här medh skole j hogkomma hans werdugha dödh och blodz vthgiutelse, och betenkia at thet til våra synders forlatelse skedt är, Så wil han nw här medh at wij sådana hans stora welgerning icke forgäta skole, vtan stadeligha halla oss ther widh medh all takseyelse, ath wij kunne våra synder quitte warda, Ther före huilken nw äter aff thetta brödh och dricker aff thenne

Then he turns to the people and gives them this exhortation, if he think it necessary, and time permit it.

Dear friends, forasmuch as now the supper of Christ is here being celebrated, and his worthy body and his precious blood administered, it is advisable (as S. Paul teacheth us) that we should (each in his place) examine ourselves, and so then eat of this bread and drink of this cup. And we then examine ourselves rightly, if we consider our great trespasses and sins, hunger and thirst after the forgiveness of our sins, which is offered unto us in this sacrament, if we hunger and thirst after righteousness, and hereafter intend to amend ourselves, turn again from sins and live a good and righteous life. In such things must we carefully examine ourselves, else do we not worthily approach thither. And chiefly hath our lord commanded us to use this sacrament for a remembrance of himself, namely that we should herewith remember his worthy death and bloodshedding, and consider that this hath been done for the remission of our sins. So now he willeth herewith that we shall not forget such his great benefit, but steadfastly cleave unto it with all thanksgiving, that we may be free from sins. Therefore whosoever now eateth of this bread and drinketh of this cup

kalk medh een fast troo til the ordh som han här hörer, som är, ath Christus är dödh och hans blodh vthgutit for våra synder, fåår han och så for wisso syndernes förlatelse, och vndwijker ther medh dödhnen som syndenes löön är, och fåår ewinnerlighit lijff medh Christo, Thetta läter idher kära wener nw sagdt wara til en vnderwijsning j hurudana motto j skolen gå til thetta sacramentet, och hwad nytto j här aff wisseligha hoppas skolen, om j aff een sådana bepröffuelse som föresagdt är, och medh een fast troo til Christi ordh och löffte här til gongen, thet är (medh stackot ordh seyandes) j få här syndernes forlatelse, vndwijken then ewigha dödhnen, och fåån ewinnerlighit lijff, Thet vnne oss allom gudh fadhern och son och then helge ande. Amen.

Sedhan beretter han folket medh brödhnet och segher.

Wors herras Jesu Christi lekamen beuare thin siel til ewinnerlighit lijff. Amen.

Sedhan medh calkenom seyandes.

Wårs herres Jesu Christi blodh etc.

Så siunges thå eller läses pro Communione en psalm på Swensko, eller Nunc dimittis på Swensko, Sedhan wender han sich åter til folket och segher.

Herren wari medh idher,
Så och medh thinom anda.

with a firm trust in the word that he heareth here, namely that Christ hath died and shed his blood for our sins, the same shall likewise assuredly find remission of sins, and therewith escape the death that is the wages of sins, and lay hold on eternal life with Christ. Let this now, dear friends, be said to you as an instruction in what manner ye shall come to this sacrament, and what benefits ye here shall confidently hope for, if ye draw near after such an examination as is aforesaid, and with a firm trust in the word and promise of Christ, to wit in short that ye receive here forgiveness of sins, escape eternal death and attain everlasting life, which may god the father and son and the holy spirit grant unto us all. Amen.

Afterwards he administers the bread to the people and says :

The body of our lord Jesus Christ preserve thy soul unto everlasting life. Amen.

Afterwards the cup, saying :

The blood of our lord Jesus Christ, etc.

Then is sung or read for the Communion a Swedish hymn or the Nunc dimittis in Swedish ; afterwards he turns again to the people and says :

The Lord be with you.
And with thy spirit.

Låt oss bidhia.

O herre alzmechtigher gudh som haffuer lätit oss j thin sacrament deelactiga warda, wij bidhie tich at tu låter oss och så medh tich och alla thina vthkorade helgon vthi thina euogha äro och herligheet deelactugha warda, genom wor herra Jesum Christum thin son som leffuer och regnerar medh tich och them helga anda vthi een gudhdom aff ewigheet j ewigheet. Amen.

Ååter wender han sich om och segher.

Herren wari medh idher,
Så och medh thinom anda,
Tackom och loffuom herran,

Gudhi wari tack och loff.

Nw segher han.

Böyer idhor hierta til gudh och anammer welsignelse.

Herren welsigne oss, och beuare oss, han vplyse sit ansicte offuer oss och ware oss nåd-helighen, Herren wende sitt ansicte til oss och giffue oss en ewigh fridh, J nampn faders och sons och then helga andes. Amen.

Let us pray.

O lord almighty god, who hast suffered us to be partakers of thy sacrament, we beseech thee that thou wilt likewise suffer us to partake of thine eternal honour and glory together with thee and all thine elect saints, through our lord Jesus Christ, thy son, who liveth and reigneth with thee and the holy spirit in one god-head from everlasting to everlasting. Amen.

He turns round again and says :

The Lord be with you.
And with thy spirit.

Let us give thanks and praise to the lord.

Thanks and praise be to God.

Now he says :

Bow your hearts to god and receive the blessing.

The lord bless us and keep us, make his countenance to shine upon us and be gracious unto us, the Lord turn his countenance toward us, and give us an eternal peace ; In the name of father and son and the holy spirit. Amen.

<SUPPLEMENT.>

<INTROITS.>

Jngongen j messone må wara någhon psalm halff eller heel, hwilkit och så j fortidhen haffuer sedher warit, Ther före fölia här nogro epter the man ther til ymsom bruka må til thes flere warda vhsatte på Swensko.

Psalmus VI.

O herre straffa mich icke vthi thinne grymheet . . .

Psalmus XXXII.

Saluge äre the, hwilkom misgerningana forlotna bliffwa . . .

Psalmus XXXVIII.

Herre straffa mich icke vthi thinne grymheet . . .

Psalmus LI.

Forbarma tich gudh offuer mich epter thina stora mis-kundsamheet . . .

Psalmus CII.

Herre hör mina böen . . .

Psalmus CXXX.

Uthu diwpet ropar iach herre til tich . . .

Psalmus CXLIII.

Herre hör mina böön, fornim mitt bidhiande . . .

Äära wari fadhrenom och sonenom och them helga anda, såsom thet warit haffuer aff begynnelsen, och nw och altijd och ifrå euigheet til euigheet. Amen.

The introit to the mass may be a psalm, the half or the whole thereof, as also hath been the custom in times past. So there follow here certain psalms, which may be used alternatively for that purpose, until more shall be set forth in Swedish.

Psalm VI.

O lord, rebuke me not in thine indignation . . .

Psalm XXXII.

Blessed is he whose unrighteousness is forgiven . . .

Psalm XXXVIII.

Put me not to rebuke, o lord, in thine anger . . .

Psalm LI.

Have mercy upon me, o god, after thy great goodness . . .

Psalm CII.

Hear my prayer, o lord.

Psalm CXXX.

Out of the deep have I called unto thee, o lord . . .

Psalm CXLIII.

Hear my prayer, o lord, and consider my desire . . .

Glory be to the father and to the son and to the holy spirit : as it hath been from the beginning, both now and ever and from everlasting to everlasting. Amen.

<COLLECTS.>

Her epter fölier noghra collecter eller böner som mågha haffuas j messone näst epter ingongen, stundom then ena och stundom then andra til tess flere warda vthsette.

O Herre gudh som tina Christrognas hierta medh then helga andas vplysning lärdt haffuer, giff oss j samma andanom besinna thet rätt är, och altijdh glädhias aff hans helgha hugswalelse och tröst, Genom thin son Jesum Christum vår herra, huilkin medh tich och samma tin helga anda leffuer och regnerar vthi en gudhdom ifrå ewigheet til ewigheet. Amen.¹

O Herre gudh aff huilkom godh begiärelse, rätsinnogh rådth och rätferdoga gerninga vthgå, giff tina tiänare then fridhen som werlden icke giffua kan, at wor hierta mågha wara thin helgha budh vndergiffuin, och all redzla for fiendar så forkomma, ath våra dagha mågha vnder titt beskerm rolighe bliffua, genom tin son etc.²

O herre gudh tillåt tina forsamlings böön, at henne motte förgätz all motgong och wilfarelse, och hon sedhan tiäna tich vthi een säkir frijheet, Genom etc.³

Hereafter follow certain collects or prayers which may be used in the mass next after the introit, sometimes the one, sometimes the other, until more shall be set forth.

O lord god, who hast taught the hearts of faithful Christians by the light of thy holy spirit, grant us by the same spirit to consider that which is rightful, and evermore to rejoice in his holy comfort and consolation, Through thy son Jesus Christ our lord, who with thee and the same thy holy spirit liveth and reigneth in one godhead from everlasting to everlasting. Amen.

O Lord god, from whom holy desires, good counsels and just works do proceed, give unto thy servants that peace which the world cannot give, that our hearts may obey thy holy commandments and all fear of enemies may be so put away, that our days may be peaceful under thy protection, through thy son etc.

O lord god, grant the prayer of thy church, that being delivered from all adversity and error, she may serve thee henceforth in sure freedom, Through etc.

¹ <Adapted from the medieval collect for Whitsunday.>

² <Medieval collect of the mass *Pro pace*.>

³ <Medieval collect of the mass *Pro Statu Ecclesiae*.>

O herre gudh som är tina åkallares styrkia, see milleliga til våra böön, och epter tigh förutan formåå menniskligh swagheet intit, hielp til medh tina nådhe ath wij måghe fulborda tijn budh, och teckias tigh bådhe medh ordh och gerningar, Genom tin son etc.¹

O herre gudh giff oss ath wij måghe fructa och älska titt helga namn, ty tu offuergiffuer icke at regera them tu vthi thin kerleks stadugheet intaghit haffuer, Genom etc.²

O herre gudh hör milleliga til war böör, och them som tu giffuer sinne och wilia til at bidhia, them giff och fulbordan til thet the bidhia, Genom etc.³

O gudh theras beskermare som hoppas til tigh, vtan huilkom intit är dogse, intit helogt, Streck vth thina miskund offuer oss och blijff vår regerare, vår leedsaghare, at wij så gå genom thenna time-ligha håffuor, ath wij icke vmbäre the som ewogha äro, Genom etc.⁴

Giff oss herre gudh, ath werldennes lop må oss laghas epter thin helga skickelse, och tijn forsamling glädias vthi een roligh gudheligheet, Genom tijn etc.⁵

O lord god, who art the strength of them that call upon thee, look mercifully upon our prayers, and because mortal weakness can do nothing without thee, help us with thy grace that we may fulfil thy commandments, and please thee both in words and deeds, Through thy son etc.

O lord god, grant unto us that we may fear and love thy holy name, for thou leavest not off to govern them whom thou hast brought into the steadfastness of thy love, Through etc.

O lord god, mercifully hear our prayer, grant unto them to whom thou givest a mind and desire to pray the fulfilment of that for which they pray, Through etc.

O god, the protector of them that trust in thee, without whom nothing is strong, nothing holy, stretch forth thy compassion upon us and be our ruler, our guide, that we may so pass through temporal gifts that we be not without those that are eternal, Through etc.

Grant unto us, lord god, that the course of this world may be ordered for us by thy holy governance, and thy church rejoice in quiet godliness, Through thy etc.

¹ <Medieval collect for the first Sunday after Trinity.>

² <Medieval collect for the second Sunday after Trinity.>

³ <Medieval collect for the third Sunday after Trinity.>

⁴ <Medieval collect for the fourth Sunday after Trinity.>

⁵ <Medieval collect for the fifth Sunday after Trinity.>

O gudh som tinom älskarom osynligha håffuor tilreedt haffwer, ingiwt j wor hierta thin kerleks krafft, ath wij måghe älska tich j all och offuer all ting, och undfå thin helga löffte som all begiärelse offuergonga, Genom etc.¹

O herre gudh hwilkens forsyyn j sijn skickelse intit feelar, wij bidie tigh ödhmiwkeligha ath tu bortager alt thet oss skadelighit är, och forlään oss thet som gagnetlighit kan wara, Genom etc.²

Giff oss alltijdh herre gudh en anda til ath tenkia och göra thet som rätt är, ath wij som icke kunne wara tich forutan, måghe och liffua epter titt helga sinne, Genom etc.³

O herre gudh ware tine miskunds öron öpen til thina tiänares böner, och uppå thet tu måå giffua them thet the bidhia, lät them thet bidhia som tich liwfft är, Genom etc.⁴

O alzwollugh och miskundsammer gudh, aff huilkes gåffuo kommer ath tich aff tinom trooghnom wärdeligha och ärligha tiänt warder, giff oss ath wij vthan forarghelse måghe framkomma til thin helga löffte, Genom etc.⁵

O alzwollighe ewighe gudh, giff oss troonas, hopsens och

O god who hast prepared for them that love thee treasures invisible, pour into our hearts the power of thy love, that we may love thee in all things, and above all things, and obtain thy holy promises which exceed all desire, Through etc.

O lord god whose providence faileth not in its ordering, we humbly beseech thee to put away from us all things that are hurtful, and grant us that which may be profitable for us, Through etc.

Grant us, lord god, at all times a spirit to think and do that which is right, that we, who can do nought without thee, may ever live according to thy holy will, Through etc.

O lord god, let the ears of thy compassion be open to the prayers of thy servants, and that thou mayest grant them that which they ask, make them to ask that which is pleasing to thee, Through etc.

O almighty and compassion-ate god, of whose gift it cometh that thy faithful people do unto thee worthy and honest service, grant that without offence we may attain thy holy promise. Through etc.

O almighty and everlasting god, give unto us increase of

¹ <Medieval collect for the sixth Sunday after Trinity.>

² <Medieval collect for the eighth Sunday after Trinity.>

³ <Medieval collect for the ninth Sunday after Trinity.>

⁴ <Medieval collect for the tenth Sunday after Trinity.>

⁵ <Medieval collect for the thirteenth Sunday after Trinity.>

kerlekens förökelse, och uppå thet wij må få thet tu vthloffuar, lätt oss älska thet tu biwdher, Genom tin etc.¹

O herre gudh lät tina nådhe alstädhes förekomma oss, och sedhan fulfölia sitt werk j oss, ath wij altijdh måghe til godha gerninga benegne wara, Genom tin son etc.²

Förlän oss herre alzuollogh gudh, ath tina helghons exempla och eptersyyn måghe vpueckia oss til itt bettere leffuerne, at såsom wij hålle theras åminnelse, måghe och så j troone och godha gerninga fölia them epter, Genom etc.³

Epistlenar och Euangelier hållas aldra lijkast aff begynnelsen capittel epter capitel så mykit man teckes hwar daghen, Om någhon ther offuer forarghas, må man thå haffua them som the j messe bokenne vthteeknade äro til tess folket warder better vnderwijst.

faith, hope and love, and that we may obtain that which thou dost promise make us to love that which thou dost command, Through thy etc.

O lord god, let thy grace ever go before us, and afterwards fulfil its work in us, that we may continually be given to good works, Through thy son etc.

Grant unto us, lord almighty god, that the examples of thy saints may awaken us to a better life, that as we hold them in remembrance, so we may also follow after them in faith and good works, Through etc.

The Epistles and Gospels are best used from the beginning chapter by chapter as much as may be agreeable each day: if any are thereby offended, then they may be used as they are arranged in the mass book, until the people are better instructed.

¹ <Medieval collect for the fourteenth Sunday after Trinity.>

² <Medieval collect for the seventeenth Sunday after Trinity.>

³ <Adapted from the medieval collect for the mass of S. Felix, Confessor.

Marked in the margin *De Sanctis*.>

III.

LAURENTIUS PETRI AND
THE MASS.

III.

LAURENTIUS PETRI AND THE MASS.

1541-1571.

LAURENTIUS PETRI, the first reformed Archbishop of Upsala (1531-1573), undertook the development of the liturgical work of his elder brother, and for thirty years gave much time and attention to the subject; as Wordsworth says, he "may be called the CRANMER of Sweden, as Olavus was its LUTHER."¹ Olavus's mass was revised five times in all before Laurentius published his final work on the liturgy, the "Church Order" of 1571: in most of these revisions the archbishop seems to have had a hand. His influence is first directly felt in the third revision of the year 1541, and it was in this one that George Norman, the King's Ordinary and Superintendent,² also took a prominent part. This man was an ardent disciple of Luther, and encouraged his royal master in his leanings towards Presbyterianism, though, as we shall see later, the archbishop, who was a conservative by conviction, seems to have acted as a moderating influence upon his colleague.

Professor Quensel³ describes the mass of 1541 as epoch-making in the history of Swedish liturgies, and certainly some striking innovations were introduced in this revision. He suggests that as George Norman's knowledge of Swedish was exceedingly defective at this period, the archbishop may have prepared the draft of the mass himself, and submitted it to Norman, whose authority in matters liturgical was decisive, for his corrections and suggestions. It may well be so, for, as we shall see, the mass itself betrays a dual character.

The most striking innovation, foreshadowed in the appendix to the 1537 revision, is the *re-introduction of Latin* into more than one section of the mass. It meets us at the outset in the Preparation, where directions are give for *either* a general confession of

¹ See *The National Church of Sweden*, p. 218.

² Mott Williams compares him to our Thomas Cromwell, who occupied the same kind of position under Henry VIII. See *The Church of Sweden and the Anglican Communion*, p. 54.

³ *Op. cit.*, Vol. II, p. 53, etc.

priest and people in Swedish, or a private confession of the priest in Latin. The form in the latter case is as follows :—

“ Confiteor omnipotenti Deo, et uobis fratres quod peccauerim nimis in uita mea, cogitatione, locutione, opere, et omissione. Ideo precor uos orate pro me.

Misereatur tui omnipotens Deus, et remissis omnibus peccatis tuis, perducatur te ad uitam eternam. Amen.”¹

It next appears in the introit, gradual² and Apostles' Creed,³ all of which may be sung in Latin if desired ; and we may here note that the direction concerning the introit and gradual, which was only found in the appendix of the 1537 mass, is now incorporated in the text of the mass itself. This feature of the Swedish mass in the early period of liturgical reformation was probably due to political causes : conservative feeling in matters of religion was, if anything, stronger in Sweden in the sixteenth century than it was in England, and the Swedish reformers were compelled to respect it considerably more than did Cranmer and his successors.⁴ Perhaps the English were less tenacious of the old order than the Swedes, whose remoteness from the holy see of Rome saved them from much interference on the part of the Pope, and who therefore clung more devotedly to the ancient manner of worship.⁵ However this may be, it is certain that the use of the Latin lingered on in parts of the service for well over half a century, and was only finally abolished in the settlement of 1614.⁶

¹ Quensel thinks that this response was intended to be made by the sacristans (*op. cit.*, Vol. II, p. 54).

² Permission was given to use the Ten Commandments as a gradual instead of the verses from the psalms prescribed in 1537, if desired.

³ The Nicene Creed is omitted.

⁴ The first English Prayer Book (1549) retained Latin only in the titles to the psalms, canticles, and hymns, and in parts of the calendar ; it appeared, curiously enough, in two rubrics in the ordination of priests (1550), and these remained there till 1661. The English *Order of Communion*, issued in 1548 for use in conjunction with the Latin mass, was clearly only meant as a temporary expedient, and can only have been in use for about a year.

⁵ George Norman's visitation, in which he recommended the use of the new Manual and Swedish Mass (1541), led to a civil war in Småland lasting some twelve months (1542-1543).

⁶ The Latin original of the hymn “ O Du Helge Ande, kom till oss in ” (*Ueni sancte Spiritus*) is still, however, printed along with the Swedish version in the modern hymn book (No. 132), and is frequently used at Ordinations in Sweden. A mixture of the two languages may be seen in the hymn book of 1695, where we find a macaronic hymn, which begins thus :

“ In dulci iubilo
Siunger på jorden boo,
All vår hiertans glädie
Ligger in praesepio.”

This hymn is German in origin and in its German form dates back to the fifteenth century. See Julian, *Dictionary of Hymnology*, s.v.

Two different points of view on this question may be set down side by side :—

“That one may not seem willing utterly to despise the Latin language (which indeed all clerks require and must know) or suffer it to fall into utter disuse, some Latin hymns may be used both in the mass and at other times, especially in towns where are scholars, on the great festivals or Apostles' days.”¹

Archbishop Laurentius Petri.

“And moreouer, whereas S. Paule would haue such language spoken to the people in the church, as they mighte understande and haue profite by hearyng the same ; the seruice in this Church of England (these many yeares) hath been read in Latin to the people, which they understood not ; so that they haue heard with theyr eares onely ; and their hartes, spirite, and minde, haue not been edified thereby.”²

Archbishop Cranmer.

Permission is given to read the epistle and gospel “which belong to the day” as an alternative to the free selection, which Olavus had directed. This marks an important step towards the restoration of the ancient system, which had been foreshadowed in the revisions of 1535 and 1537. Of equal importance is the introduction of a rubric after the gospel directing the sermon to be preached in this place. Luther had already introduced the sermon into his *Deutsche Messe* in 1526, but after the creed. Other innovations are of less importance and include the addition of musical notation to the Preface and the Lord's Prayer, a shorter preface for alternative use, a new set of communion chants in place of the *Nunc Dimittis* now omitted, and the provision of three signs of the cross in the benediction. The

¹ From the Church Order of 1571 (chapter Concerning the Lord's Supper) :—

“Men på thet man skal icke synas wilia platt förachta thet Latiniska tungomålet, eller lata thet platt falla, hwilket doch alla Clerker behöffua och kunna möste, måga och så några Latiniska songer, så wäl j Messonne som j andra Tjdhher, brukadhe warda, besynnerliga j Städerna ther Scolar äro, på stora Högtidhes daghar eller Apostla Daghar.”

² From the Preface to the first Prayer Book of Edward VI (1549). That the English Archbishop did not intend to discourage Latin scholarship may be readily proved by a further quotation from the preface :—

“Though it be appointed in the afore written preface, that all thinges shalbe read and sög in the church, in the English tongue, to thende y^t the congregacion maie be therby edified : yet it is not meant, but when men saye Matins & Euensong priuateleye, they maie saie the same in any language that they themselves do understand.”

This clearly refers to the Latin language familiar to the priesthood.

most striking feature of this revision is the blending of two streams of liturgical tradition, the ancient and the modern, the Roman and the Lutheran. It illustrates the working of two minds, the one strongly conservative, the other as strongly Lutheran, endeavouring to combine all that was best in both. The archbishop was clearly responsible for the partial restoration of the ancient system of pericopes, and the liturgical use of Latin, while the hand of Norman is plainly seen in the assimilation of the words of institution to the actual wording of scripture. That the king's ordinary would have gone much further in the Lutheran direction, had he not come under the restraining influence of the conservative archbishop, is probable from the known policy of the king at this time, with which George Norman was fully in sympathy.

Seven years later in 1548 a new revision appeared. According to Anjou,¹ Norman's office of ordinary to the king ceased about 1545; and this makes it probable that, although his death did not take place until 1553, he had no share in this revision, for which the archbishop seems to have been solely responsible. This Swedish mass is particularly interesting to Englishmen, since its date coincides exactly with the famous *Order of Communion*, put out by authority in the reign of Edward VI. The main features of the 1548 revision are the reintroduction of the Nicene Creed into the office itself, the insertion after the *Agnus Dei* of the beautiful hymn *O Rene Gudz Lamb*, borrowed from a book of Swedish hymns published in 1536,² a Latin *Communio* entitled *Discubuit Jesus*,³ and four additional thanksgiving collects as postcommunions, three of which were translated from Latin originals. The revision is but a further illustration of the medieval ideals of the archbishop, no longer bound, as Quensel observes, by the "censorship" of Norman ("av Normanska censuren").

In 1557 a further revision by the archbishop appeared, the main feature of which was the introduction in the appendix of a cycle of collects for the Sundays in the ecclesiastical year, together with the collects for Christmas Day, the Circumcision, the Epiphany, and Ascension Day, seven saints' day collects, and others for special occasions.⁴ We need only concern ourselves here with those for the Sundays in the season of Trinity, as the peculiarity in the arrangement of these collects in the modern Swedish gospel-book dates from this revision: let us see

¹ *History of the Swedish Reformation*, Vol. II, p. 166.

² See the *Communion Office of Charles IX*, p. 144.

³ See the *Mass of John III*, p. 116.

⁴ No collect is provided for Good Friday.

how it arose. According to Quensel,¹ the archbishop began drawing up his cycle of collects for the Trinity season from the medieval missal (probably the *Missale Upsalense Nouum* of 1513, which was the use of his diocese). The scheme worked satisfactorily until he reached the collect for the seventeenth Sunday after Trinity :

“Tua nos, domine, quaesumus, gratia semper et praeueniat et sequatur, ac bonis operibus iugiter praestet esse intentos.”

This collect seems to have displeased Laurentius, for he omitted it, and composed another in its place. Proceeding, he came to the collect for the twentieth Sunday :

“Omnipotens et misericors Deus, uniuersa nobis aduersantia propiciatus exclude : ut mente et corpore pariter expediti, quae tua sunt liberis mentibus exsequamur.”

Dissatisfied with the wording of this prayer,² he substituted for it the sixth collect in the small cycle of collects contained in the supplement to Olavus's 1531 mass³ : medieval collects were provided for the twenty-first to the twenty-fifth Sundays after Trinity,⁴ and the scheme was complete. The archbishop then discovered that the collect he had selected from Olavus's supplement was his brother's rendering of the collect for the third Sunday after Trinity in the medieval missal which he himself had already used for the same Sunday : thus by an oversight the same collect had been made to serve two Sundays, the third and the twentieth after Trinity. The error was removed by the device of omitting the collect for the third Sunday after Trinity, and displacing the collects from the fourth to the twenty-fourth Sunday, so as to fill up the gap : a new collect was written for

¹ *Op. cit.*, Vol. II, p. 69. See also an article in the *Constructive Quarterly* of June, 1915, by the present Archbishop of Upsala, Dr. Nathan Söderblom, who touches on the matter.

² Professor Quensel says that it was because the words “bonis operibus” and “liberis mentibus” contained a suggestion of the Pelagian heresy that the archbishop rejected the collects for the seventeenth and the twentieth Sundays after Trinity in the medieval cycle. This is surely an exaggerated interpretation of the words in question ; though in the latter case, as he points out, the modern English Prayer Book substitutes the word “cheerfully” for Cranmer's “with free heartes.”

³ See the third collect on p. 45.

⁴ The collect selected by Laurentius for the twenty-fourth Sunday was actually the medieval collect for the twenty-sixth Sunday, and the collect selected for the twenty-fifth Sunday was the medieval collect for the twenty-fourth Sunday.

the now vacant twenty-fourth Sunday, and the collect for the twenty-fifth Sunday brought the series to a conclusion. Thus, in the Swedish gospel-book to-day, which has perpetuated Laurentius's arrangement, the collects for most of the Sundays after Trinity are read one Sunday earlier than they used to be read in the pre-Reformation days: *i.e.*, the collect for the fourth Sunday after Trinity, *Protector in te sperantium*, is now read on the third Sunday, etc. Laurentius Petri is criticised for his dislocation of the Trinity cycle, in that the Church of Sweden ceased to conform with medieval practice; it is interesting to note, however, that his arrangement brought the cycle into closer conformity with early medieval practice, since eighteen of his Trinity collects are restored to their ancient place in their relation to Whitsunday.¹ The use of the epistles and gospels for the ecclesiastical year had been permitted in the 1541 revision, and by the publication of the cycle of collects in 1557 Laurentius Petri had practically restored the ancient system, which his elder brother had abandoned.

Fourteen years elapsed before the archbishop published the final result of his liturgical studies; but meanwhile changes were taking place in the kingdom. King Gustav died in 1560 and was succeeded by his eldest son Erik, who ruled over the kingdom for eight years. During this period Calvinism reached Sweden in an aggressive form, and as the new king was a disciple of George Norman and a French Calvinist called Beurreus, and was therefore not likely to oppose the new teaching, Laurentius Petri felt called upon to champion the cause of the Church. Hitherto the archbishop had abstained from committing the Church of Sweden to any definite acceptance of Lutheranism *en bloc*, but the advent of Calvinism caused him to make a declaration in favour of Lutheranism in a tract *Concerning Church Ordinances and Ceremonies*, published in 1567, in which he advised his countrymen to follow "the doctrine of Doctor Martin."

Four years later, in 1571, came his most important work, the

¹ See Appendix I for a table illustrating the relative positions of the Trinity collects in the *Sacramentarium Gregorianum*, the *Missale Upsalense Novum*, and the modern Swedish Missal, which represents the arrangement of the 1557 mass. The cycle in the modern Roman Missal agrees neither with the early nor with the late medieval tradition, as may be seen by studying the table in Appendix II, and has therefore less historical continuity with the past than the modern Swedish cycle. The English Prayer Book of 1549 and its descendants preserve the late medieval cycle exactly, and can therefore claim a greater measure of historical continuity in this respect than the office books of any other part of the Western Church.

Church Order.¹ At the outset he adopted a *via media* in matters of faith and order in much the same way as our own Cranmer did: this is illustrated in the introduction by his discourse on the one hand against Papists, and on the other hand against "fanatics, Anabaptists, blasphemers of sacraments, Zwinglians, and Calvinists." Two chapters deal with the Order of the Mass, in which five innovations are specially noticeable. First, the introit, which up to the present had always consisted of a longer or shorter selection from the psalter, undergoes a change by the permissive use of a hymn, which was a strictly Lutheran device²: secondly, the Sermon, concerning which the archbishop has a great deal to say, is still placed between the Gospel and the Creed: thirdly, provision is made for the Swedish Confession and Absolution to take place after the sermon, instead of before the introit, if so desired, and for the giving out of the church notices: fourthly, elaborate provision is made for a General Intercession before the Preface, which included the permissive use of the Litany³: and lastly, directions are given indicating, though not very clearly, how the officiant shall proceed with the service, in case there are no persons present to communicate; in such circumstances the mass was not to be celebrated, but

"something else used in its place, namely some godly hymns, the sermon and the litany, whereby the people may be awakened to godliness, and be edified thereby."⁴

The following extracts from the Church Order will help to indicate Laurentius's conceptions of the eucharistic liturgy.

¹ The archbishop seems to have been preparing this book for many years previous to its publication, since a MS. Church Order of his, dated 1561, is in existence. See the supplement to Mott Williams' *The Church of Sweden and the Anglican Communion*.

² Cf. the *Deutsche Messe*.

³ This new feature was a first step towards the restoration of the Offertory, which Olavus had wholly abandoned.

⁴ "Och brukas någdot annat i then stadhen, nemligha några gudelige Psalmer, Predican och Litanien, ther aff folcket må warda upweckt til gudeligheet och warda ther igenom förbättrat." From *Then Swenska Kyrkeordningen*, 1571, chapter "Om Herrans Natward."

THE "CHURCH ORDER" OF LAURENTIUS PETRI.

1571.

- I. Extracts from the Chapter :—" Concerning the Lord's Supper which for custom's sake we also call the Mass."
 II. Extracts from the Chapter :—" Ordering of the Mass."

I.

Om Herrans Natward, then wij för sedwenion skul ock kalla Messo.

Concerning the Lord's Supper, which for custom's sake we also call the Mass.¹

I.

I. <A right understanding of the Mass.>

Efter thet medh thetta högwerdigha Sacramentet, wår Herres Jesu Christi Natward haffuer j förgången tijdh warit itt ganska stoort misbruck och wilfarelse, äro oss thenna tw stycker här synnerligha aff nödhenne. Thet första, at man här vthi haffuer itt rett förstånd. Sedhan at samme Herrans Natward warder rett och Christeliga brukat, såsom hans retta art och natwr kräffuer, och Christus sielffuer haffuer honom insatt.

Forasmuch as in times past there hath been very considerable abuse and error in respect of this most worthy sacrament of our Lord Jesus Christ's Supper, we are in especial need hereabout of these two points. The first is that one should have a right understanding therein; afterwards that this same Lord's Supper should be rightly and Christianly used, as its proper quality and nature requireth and Christ himself hath instituted it.

Thet retta förståndet j thetta Sacramentet är, at man här medh brödh och wijn vndfår wår Herres Jesu Christi sanna Lekamen och Blodh, såsom ock orden klarliga lyda. Thetta är min Lekamen, Item, Thetta är

The right understanding of this sacrament is that one here receiveth with bread and wine the very Body and Blood of our Lord Jesus Christ, as also the words clearly run: This is my Body, Also, This is my Blood.

¹ <Cf. the title in Edward VI's first prayer book :—" The Supper of the Lorde and the Holy Communion, commonly called the Masse." (1549.)>

min Blodh. Men til thet retta bruket hörer, at man vthi een åhrligh och vppenbarligha samqwemd ibland andra Christna menniskior thetta äter och dricker til Herrans åminnelse.

2.

Och effter thet man merker huruledes then menighe man som mera är waan wid höra Messo, see och tilbidia Sacramentet, än thet medh ätande och drickande (såsom doch Christi befallning är) rett bruka, är här til ganska trögh och owiliogh, skola Presterna fliteliga förmana theras soknafolck, at the lika som retta Christne skicka sigh här til. Och äro här til monga orsaker, hwarföre een Christen menniskia skal offta gå til Sacramentet, hwilka alla här vptålia wore förlongt. . . . Teslikes ändoch thet är wäl rett, at man hörer Herrans ord, om Sacramentzens stichtning och insettielse, Item at man seer och skodhar thet medh lekamligh öghon, så står likwel thes retta bruk icke egentliga ther vthi, at man hörer och seer, vthan at man äter och dricker, Ty Christus sade icke, hörer och seer thet til mijn åminnelse Vthan så lydha hans ord, Thetta görer, thet är, äter och dricker til mijn åminnelse.

But it belongeth to the right use thereof that one eat and drink it in the Lord's remembrance in honest and manifest company with other Christian men.

2. <Eucharistic Worship.>

And forasmuch as one observeth how the people, who are more wont to hear mass, gaze upon and worship the sacrament than to use it rightly by eating and drinking (as notwithstanding the command of Christ is), are very slow and unwilling thereto, the priests shall diligently admonish their parishioners that like true Christians they conform themselves thereto. And there are in addition many causes wherefore a Christian man shall often approach the sacrament, all of which would be too long to enumerate here. . . . Likewise although it is right well that one heareth the word of the Lord concerning the institution and appointment of the sacrament, also that one seeth and beholdeth it with bodily eye, the right use thereof is not properly that one heareth and seeth, but that one eateth and drinketh, for Christ said not: Hear ye and see this in remembrance of me; but his words run thus: Do this, that is, eat and drink in remembrance of me.

3.

Therföre skola ock alla Messor, vthi hwilkom Sacramentet annorledes än så fördt och brukat warder, såsom äro *Missae priuatae*, *Missae pro defunctis*, *Missae uotinae*, etc. platt afflagda bliffua, och hållas een almenneligh Messa j församblingenne, ther alle så monge som lust haffua, obehindradhe äro, och skickelighe kunne wara, skola gå til thenna helga och helsosamma Natwarden.

4.

För the dödha skal man icke hålla Messor, antighen them the haffua kallat återlösna Messor eller andra, ty slijk handel med Messonne, är twert emoot Sacramentzens retta bruk, som stichtat är, icke för the dödha, som thet intet bruka kunna, vthan för the leffuande.

5.

Så skal icke heller Messa hållas, medh mindre jw någhor är widh handenne, then Sacramentet anamma wil.

3. <Private Masses, etc.>

Therefore also all masses in which the sacrament is celebrated and used otherwise than in this manner, such as *Missae priuatae*, *Missae pro defunctis*, *Missae uotinae*, etc., shall be utterly set aside, and a public mass shall be celebrated in the congregation where all so many as are disposed shall approach this sacred and salutary supper.

4. <Requiem Masses.>

Masses shall not be celebrated for the dead, nor those that they have called Propitiatory Masses, or others, for such traffic in masses is contrary to the right use of the sacrament, which hath been instituted not for the dead, who cannot use it, but for the living.

5. <Non-communicant Masses.>

Masses shall likewise not be celebrated except there be some at least at hand who will receive the sacrament.

II.

Ordning medh Messonne.

1.

När tå Presten skal hålla Messo, klädher han sigh, såsom plägsedh är, och när han kommer fram för Altaret, må han ther falla nedh på knän och enskildt göra Gudhi sijn be-

Ordering of the Mass.

1. <The Preparation.>

When the priest is to celebrate mass, he vesteth himself as is customary, and when he cometh forth before the altar, he may fall down upon his knees and make his confession to God

kennelse medh thet Latiniska *Confiteor*, Doch effter thet är gott at the Svenska Scrifftorden för folkena tå vpläsin warda, är lika mykit, hwad thet skeer nu strax wid begynnelsen eller sedan effter Predicanen. Men medh Messonne rettar han sigh ellies effter thet sått och ordning, som then Svenska Messeboken vthwisar.

2.

För thet nu kallas *Introitus*, när man samma *Introitum* icke siunger på Latijn, mågha thesse Psalmer ymsom sungne warde. Aff diupsens nödh. Fader wår som j himblom äst. O Fadher wår. Nu bidie wij, etc.

Kyrie må tree gånger eller nyio, effter som lägenheten kräffuer, sunget warda, doch om stora Högtidhes dagar må thet mest siungas niyo gånger, vnder åtskilieligh thon, såsom waant är, på Latijn eller Swensko.

3.

Wil Presten haffua flere Collecter än een, så må thet skee, doch skal then altijd läsas först som är *de tempore* eller *de festo*.

För *Graduale*, om man thet icke siunger på Latijn, siunger man til skiffthes thenna Psalmer. Then som wil en Christen heta. Gudh ware oss barmhertigh och mild. O Herre Gudh aff himmelrik. O Jesu Christ som

privately with the Latin *Confiteor*. Yet it is well that hereafter the Swedish words of confession should then be read aloud before the people, it signifieth not whether it occur immediately at the beginning, or afterwards at the end of the sermon. But otherwise in the mass he is to follow the manner and ordering as it is set forth in the Swedish Mass Book.

2. <The Induction.>

For the so-called *Introitus* when one singeth not the same Introit in Latin, these hymns may be sung alternatively. *Aff djupsens nödh, Fader wår som i himblom äst, O Fadher wår Nu bidie wij*, etc.

The *Kyrie* may be sung three times or nine, accordingly as circumstances demand, yet on great festivals it must be sung nine times, with different tunes, as is customary, in Latin or Swedish.

3. <The Lections.>

If the priest willeth to use more than one Collect, he may do so, provided that on all occasions there be first read that which belongeth to the season or festival.

For the *Gradual*, if it be not sung in Latin, one singeth these hymns alternatively: *Then som wil en Christen heta: Gudh ware oss barmhertigh och mild: O Herre Gudh aff himmelrik: O Jesu Christ som mandom togh:*

mandom togh. Säl är then man som fructar Gudh. Wår Gudh är oss een weldigh borgh, etc.

Ther man således siunger någhon Svensk Psalm för *Graduale*, må man ther lata bliffuat widh, och intet yterligare siunga på Latijn, med mindre för någhra handa saker skul moste skee fördrøyelse.

Christeliga Sequentier må man ock vndertiden siunga, serdeles på thessa högtidher, Jwl, Påscha, Helghe Toorsdagh och Pingesdagha. Teslikes må man och wäl om Fastona siunga thet the haffua plägat kalla *Tractus*. Doch är nogh at man siunger ther aff två eller tree til lika, at tidhen icke skal borttagas för Predicanen, om hwilka meer wårdar.

Jwledagh må man bruka then Sequentien *Grates nunc omnes*, med then Svenska Loffsongen, Loffuat ware tu Jesu Christ, emellan hwar vers. Eller *Laetabundus*, och emellan hwar tw vers then songen Christus är födder aff een Jungfru reen, etc.

Om Påscha siungas *Uictimae paschali* medh then Svenska Loffsongen Christus är vps-tånden aff dödha, emellan hwar tw vers, så när som then första, effter hwilken man strax siunger samma Loffsong.

Symbolum siungas mest al-tijdh på Swensko, doch på thet *Symbolum Latinum* som mer-

Säl är then man som fructar Gudh: Wår Gudh är oss een weldigh borgh, etc.

Thus when a Swedish hymn is sung for the Gradual, it may be left at that, and nothing further sung in Latin, unless for various reasons a delay should arise.

The Christian Sequences may also be sung sometimes, especially on these festivals, Christmas, Easter, Holy Thursday, and Whitsunday. Likewise may well be sung in Lent that which hath been customarily called the Tract. Yet it is sufficient that two or three of them be sung together, that the time be not taken away from the sermon, concerning which special care should be taken.

On Christmas Day may be used the Sequences: *Grates nunc omnes*, with the Swedish hymn of praise: *Loffuat ware tu Jesu Christe*, between every two verses. Or *Laetabundus* and between every two verses the hymn *Christus är födder aff een Jungfru reen, etc.*

At Easter *Uictimae Paschali* is sung with the Swedish hymn of praise *Christus är upstånden aff dödha*, between every two verses, except the first, after which the same hymn of praise is immediately sung.

The Creed is usually sung in Swedish, yet that the Latin Creed, which is notable, be not

kelighit är, icke skal warda förglömndt, må thet ock så vnder-tidhen j Städerna sunget warda, serdeles på alla Apostla daghar.

4.

Vphöyelsen, Messeklädher, Altare och Altare klädher, liws och hwadh meer är aff these Ceremonier, som här j Riket, sedan Gudz rena ord predicat wardt, bliffuit haffua måghe wij lika som welkorligh ting frijtt behålla, ändoch slijkt j annor land genom samma frijheet är borttlagdt, Doch kan någhor lägenheet förefalla, som kräffuer här vthinnan någhor förwanding, skal thet ock wara frijtt.

5.

Så är ock wäl höffueligit och nyttigt, at Kyrkietienaren som androm Sacramentet vthskiffter, warder ock sielffuer ther aff deelachtigh, hwilket om han försumar, eller tilbaka läter, komma thet hans soknafolcke til förargelse. Icke kan thet heller wara honom til skadha, om han än flere resor en dagh, thet är, så offta som han håller Messo widh sina Soknakyrkior, anammadhe ock så han sampt medh the andra Sacramentet.

forgotten, it may also in like manner be sung sometimes in towns, especially on Apostles' days.

4. <Of certain ceremonies, etc.>

Elevation, Mass Vestments, Altars, Altar Cloths, Lights, and whatsoever of these ceremonies there are, such as have been adopted here in the kingdom since God's pure word hath been preached, may we freely retain as optional matters, albeit such things in other countries have been set aside through the same freedom; yet if any circumstances arise which demand any change therein, this may be freely done.

5. <The Priest's own communion.>

So is it also very necessary and good that the servant of the church who administereth the sacrament to others be himself also a partaker thereof, which if he neglect, or set aside, it causeth harm to his parishioners. Nor can it do him any hurt, if he should receive it even several times a day, that is, as often as he celebrateth mass in his parish churches, that is, if he also received the sacrament together with the others.

It will be seen from this brief account that Laurentius Petri's work was of a different kind from that of Olavus Petri: extending

as it did over thirty years of his life, it is marked by greater patience and deliberation. The most notable changes are firstly, the restoration of the time-honoured system of pericopes: secondly, the introduction of the sermon as an integral part of the mass office: and thirdly, the revival of the Latin language in certain parts of the mass. The conservative quality of Laurentius's mind was tempered, especially in his later years, by a leaning towards Lutheranism as the expression of the new spiritual experiences of his age. In matters liturgical he attempted to combine the medieval tradition with the evangelical principles of Lutheranism, or, as Professor Quensel puts it, to "pour the new wine of the Reformation into the old bottles of the Middle Ages."¹ The success which ultimately crowned his efforts may be judged by the fact that, many years after his death, when Charles IX tried to introduce a communion office devoid of any liturgical principles whatever, the clergy of his day returned to the Church Order of 1571 as the basis of a new manual.

¹ *Op. cit.*, Vol. II, p. 75

IV.

THE MASS OF JOHN III.

IV.

THE MASS OF JOHN III.

(THE "RED BOOK.")

THE mass of 1576 was mainly the work of King John III, whose early patristic and liturgical studies well qualified him for his undertaking. History has passed two verdicts upon it. There is the view initiated by Abraham Angermannus, Archbishop of Upsala (1593-1599), which saw in it the result of a Jesuit conspiracy to restore Romanism. It was supposed to be the work of Laurentius Nicolai, the first Jesuit to enter Sweden; but as he was not appointed to his Swedish post of Lecturer at the Riddarholm Church in Stockholm until August, 1576, when the liturgy was already completed, this can scarcely have been the case. Various characteristics of the liturgy itself (*e.g.*, the lack of any definite prayer for consecration, the utter absence of any reference to the intercession of the saints, etc.) do not favour a Jesuit authorship. A truer view may be gathered from an extract from the Preface to the Mass:—

“Quare ut antecessoribus nostris contra superstitiones pugnandum fuit, ita nobis cum saeviore prophanitatis Bestia belligerandum est. . . . Magna pars pietatis in ceremoniis sita est, cum Deo non solum corde sed et manibus ac pedibus sit seruiendum.”

In other words, King John endeavoured to mediate between Rome and Wittenberg, and his liturgy was intended as a corrective in an age when traditional practice was lightly set aside. If he went further in the medieval direction than Laurentius Petri, it was because he was carrying the archbishop's principles to their logical issue. At heart John was a Lutheran, and in spite of certain expressions in the liturgy such as the propitiatory offering (*offerimus—frambära*) of the Son of God,¹ which caused offence to some, it is not difficult to discover beneath the medieval framework of his mass a strong Lutheran undercurrent.

¹ In the Intercession after the consecration.

John's desire to reconcile Catholicism and Protestantism was the result of his friendship with a certain Petrus Fecht, whose early training had been guided by Melancthon. This man acted as the King's secretary and seems to have had an altogether remarkable influence over John's religious thought. Fecht's ideals, which were roughly those of the English Tractarians, were first made public in Ten Articles¹ promulgated at a church council at Stockholm by John in 1574, sketching a plan for a return to primitive catholicism. At this same council the King elected Laurentius Petri Gothus to the archbishopric vacated by the death in the previous year of his namesake, Laurentius Petri, sometimes called Nericius to distinguish him, his birthplace being Nerike. Seventeen conditions were laid down, which the new archbishop was required to accept before consecration, binding him to support the king's policy in religious matters. In 1575 Twenty Articles were put forth under the title of *Nova Ordinantia Ecclesiastica* by a company of clergy sitting at Stockholm, which included a good many regulations for the celebration of the mass.

The most noteworthy of these is found in Article 8 (sections 7, 8); this provided for the introduction of a new preface, which, as Bishop Wordsworth says, was in reality a *consecration prayer*. After describing the intention of the Lord's Supper, it proceeds:—

“ Which supper we according to His command and ordinance desire to celebrate, bless with His Word (the) bread and wine, the gifts, which are set before (thee) that they in a right use may become thy Son's (true) Body and Blood.”²

The Words of Institution follow the Preface. This is the only instance of a definite prayer of consecration in a vernacular mass in Sweden.³ The next year saw the publication of the so-called *Red Book*⁴ with the official title *Liturgia Suecanae Ecclesiae*

¹ *Articuli ab Episcopis et Clericis in conuentu Holm. An. 74.* See *Inuentarium Eccles. Sueo-Gothorum. Lincop.* 1642, p. 360

² Translated by Bishop Wordsworth, *National Church of Sweden*, p. 242, where the reader will find a good sketch of these Articles.

³ In modern times the Augustana Synod, a daughter church in the United States of America, has issued an alternative form of the communion service, which expressly includes a consecration prayer. The reader will find an Epiclesis in the Liturgy of 1576 in the intercession, which occurs before the Preface. Here, however, it is separated from the Words of Institution by the whole of the Preface.

⁴ It is probable that the title refers to the binding of the first copies that the king issued, which seems to have been red. The copy preserved in the Royal Library at Stockholm is so bound: the British Museum copy is bound in black, but the binding is not the original.

catholicae et orthodoxae conformis. 1576. Although the introduction bears the name of the new archbishop, the liturgy was the work of John and Fecht in collaboration: it is printed in Latin and Swedish¹ in parallel columns, with Latin rubrics and marginal commentaries of considerable length, consisting largely of quotations from the Fathers.² The king seems to have obtained from the clergy some sort of acceptance for his liturgy in 1577 after a year of disputing and opposition, for we find at the end of the mass a long list of signatories, which include the following:—

“ Ego Laurentius Petri Gothus Archiepiscopus Upsalensis subscripsi.

Ego Martinus Gastritius Episcopus Lincopensis subscripsi.

Ego Jacobus Johannis Episcopus Scarensis manu propria subscripsi.

Nicolaus Strengnensis subscripsi quantum ad coronam.
Erasmus Nicolai Episcopus Arosiensis manu propria subscripsi.

Andreas Laurentius Superintendens Uexionensis manu propria subscripsi.”

Appended are the names of priests from the six dioceses mentioned. We may doubt the sincerity of some of the signatories, when we consider the unanimity which prevailed at the Upsala Môte of 1593, which forbade the further use of the liturgy.

Turning to the text of the mass, we are struck at once by its likeness to the medieval office. It opens with a preparation as elaborate as any to be found in pre-Reformation books: it is subdivided into the three traditional divisions:—

The priest's private devotions.

The vesting prayers.

The confession.

The vesting prayers shew the retention of the medieval vestments in their entirety; it will be noticed that provision is made for the use of both tunic and dalmatic under the chasuble, together with the use of the mitre, a medieval custom usually confined to the Bishop, but now apparently adopted by the clergy in general. The confession consists of a preparatory confession of the priest,

¹ It will be noticed that the Swedish version is not always an exact translation of the Latin. The Swedish version was, of course, the one generally used.

² The commentary has been omitted in the present edition. It disappeared in the 1588 revision.

followed sometimes (*interdum*) by the confession of the people, *clara et intelligibili uoce* ; the former being a version of the mediæval priest's *Confiteor*, in which the responses are made by the *ministri*, apparently sacristans, though directions are given how the celebrant is to proceed if no *ministri* are present : the latter is a copy of the form prepared by Olavus Petri in his 1531 mass with two noteworthy variations : the expression " his worthy body and blood in bread and in wine " becomes " his worthy body and blood." And the expression " as a token of remembrance that . . ." becomes " as a remembrance that . . ." In other respects the invitation, confession, and absolution are in verbal agreement with Olavus's forms, though the priest is no longer directed to pronounce the absolution " over the people."

The Induction retains its traditional shape ; the *Gloria in Excelsis* has some variations from the text used by the Petris, notably the addition of the words " and the Holy Spirit " after " the only-begotten son of the most high." The alterations were intended to bring the *Gloria* into closer agreement with the Roman version.¹

The Lections are arranged in better liturgical form than in any previous post-Reformation mass, the order being : salutation, collect, epistle, gradual alleluia or tract, gospel, creed, sermon. The collect is governed by the following rubric :

" Salutationi subijcitur Collecta sequens, uel alia de festo seu Dominica, quam exhibent Gradualia."

Two collects are then set forth, the first being that which Olavus Petri adopted as the mass collect in 1531, and the second being the collect for the twenty-second Sunday after Trinity (English Prayer Book, the twenty-third Sunday after Trinity). The Lections return to the ancient system of pericopes without any option whatever. The two creeds follow *in extenso* : the Nicene Creed, which had been omitted in 1541 and restored in 1548, shows two variations from the form in which it appeared in 1548, and subsequently " and became flesh " becomes " and took manhood," while " and became man " is strengthened by the addition of " very " (*sann*). The sermon, which is introduced by the *Ueni Creator Spiritus* in Latin and Swedish, now occupies a place after the creed, an alteration of Laurentius Petri's arrangement.

The offertory is restored, though it is evident that Luther's phrase "*tota illa abominatio*" had caused it to be regarded with suspicion, and its re-introduction is guarded by a rubric, which

¹ Cf. the form in the *Missale Upsalense Nouum*. See p. 13.

directs that the Offertory Chant shall be sung "sometimes" (*interdum*), implying that it was not an indispensable part of the mass. The celebrant proceeds to an intercession, which is transferred from its Roman position "within the action" to a place before the Preface. The intercession is preceded by the collect for the eighteenth Sunday after Trinity (English Prayer Book, the nineteenth Sunday after Trinity) somewhat enlarged. There follows a version of the medieval *Te igitur*, in which, however, an offering of prayer is substituted for the offering of the "dona, . . . munera, . . . sancta sacrificia illibata" of the original. The succeeding prayer is an abbreviation of a communion prayer in the *Ordinantia* of 1575; it contains an epiclesis far more precise than what is found in the *Supra quae* and *Supplices te rogamus* clauses of the medieval canon; indeed it approximates very closely to the Greek formularies, which make specific mention of the intervention of the Holy Spirit to effect the transformation of the bread and wine into the Body and Blood of Jesus Christ.

In the next division of the mass King John retained the arrangement of Olavus's mass, namely, the interpolation of the narration of the institution between the Preface and the *Sanctus*, a feature which has persisted to the present day, and which is now one of the characteristics of the Swedish mass.¹ Eight proper prefaces are provided, together with two others for use on ordinary Sundays and weekdays: of these the former are adapted from the medieval Missal, while the latter are taken from the reformed office; the longer preface dates back to the 1531 mass, while the shorter preface, consisting of only five words, can be traced to the year 1541, when it first appeared.² The Preface passes to the narration of the institution and the elevation as heretofore,³ after which come the so-called *Laudes* in four different forms according to the day, adapted from the medieval Missal. The *Hymnus Trisagion* which follows appears in two forms, the only difference between them being that *Hosanna* in the one is rendered by *Grant us salvation* (*Saliggör oss*) in the other. From the *Sanctus* we pass to the continuation of the Canon of the Action, which at a sung mass is directed to be read by the celebrant during the singing of the *Sanctus*. The prayer which

¹ Cf. Luther, *Formula Missae et Communionis*.

² The proper and ferial prefaces are not given in the accompanying reprint, which shows the Easter Preface only.

³ The narration of the institution is again assimilated to the medieval formula: in 1541 George Norman had brought it into conformity with the Bible text.

follows is divided into three parts, the first being a version of the *Unde et memores*, the second a fusion of the *Supra quae* and *Supplices te rogamus*, and the third a version of the *Nobis quoque*. It will be noticed that the whole prayer is rewritten in such a way as to exclude all reference to a eucharistic sacrifice, and that the memorial of the departed (*Memento etiam domine famulorum*), which should precede the *Nobis quoque*, is omitted altogether. In the memorial of the living the "haec omnia bona" is rendered by "every good thing" (*omnia bona—all gott*), clearly in order to neutralise the reference to the sacrament. The Lord's Prayer follows with the medieval *embolismus* curtailed by the significant omission of the clause :—

" et intercedente pro nobis beata et gloriosa semper uirgine Dei genetrice Maria ; et beatis Apostolis tuis Petro et Paulo atque Andrea : cum omnibus sanctis."

Thus all reference to the Comprecation of Saints is omitted. It is difficult to believe that, if a Jesuit had been the author of the liturgy, he would have made such an omission in the Canon itself. The Communion opens with the Peace, after which "*si necessum fuerit et temporis ratio ferat*," the celebrant reads the Exhortation, a slightly altered version of Olavus's work.¹ Next come the two prayers of the medieval Missal, *Domine Iesu Christe, Fili Dei uiui*, and *Perceptio corporis*, the former of which had already found a place in the 1541 mass. The order of administration resembles that of the medieval Missal, except that the priest's own communion follows instead of preceding that of the people. This arrangement, which is a peculiarity of the Swedish mass, was probably intended to dispel the idea of a vicarious offering on the part of the priest for the people, which the priest's communion following closely on the consecration might suggest.² The words of administration are still retained unaltered from the form in which Olavus Petri wrote them. Four of the five prayers *ad complendum* date back to the 1548 liturgy ; the second appeared in the 1531 mass. The office concludes with the customary formulæ and benediction, which, however, the celebrant says *facing* the altar, a position in keeping with the precatory form of the blessing.

¹ E.g., the phrase " and bethink us that it is an ill thing that we have provoked God " is an addition evidently intended to combat the Lutheran sense of security in the forgiveness of sins.

² In Olavus's 1531 mass no mention is made of the priest's own communion : the practice was probably that the priest did not communicate at his own mass, but at somebody else's.

The *Liturgia Suecanae Ecclesiae* is a document full of interest to the liturgist, being as it is an elaborate attempt to preserve the outlines of the medieval mass. It was followed in 1583 by a Directory of Public Worship, licensing Latin masses in certain circumstances, also non-communicant masses, and restoring the medieval musical settings of the mass. In 1588 the Liturgy came out in a second edition, though with no important alterations.¹ This period of Swedish liturgical history is therefore almost a counter-reformation; it was certainly an organised attempt to return to the better things of medievalism, which has no parallel in English liturgical history. The Mass of John III has been strongly criticised by Quensel,² who says that it fails to correspond with the "warm pulse of the people's life" ("*af det verkliga församlings lifvets varma pulsslag förnimmas här så godt som intet*"). Besides being too academic, he describes the spirit and trend of the mass as "unlutheran"; whether it be the bowings, the consignations, the lavabo, or the silent repetition of the intercessions in the Canon of the Action, all these things must have alienated the sympathies of a people who were daily growing more and more attached to the "grand, simple, manly, ardent spirit of Luther." He adds that the mass as it stands is unpractical by reason of its length, but it is clear that the responsibility rests mainly with the Lutheran adjuncts to the office rather than with the office itself: if the sermon were limited to fifteen minutes, and the exhortation omitted, the mass would not be unreasonably long.

The student of the *Red Book* will not fail to observe the following points. In the first place the carefully drawn up Preparation for the Mass was a return to a medieval liturgical form, which has since disappeared from the Swedish Missal. Secondly, the direction concerning the ablutions, which safeguards the sacrament, has also disappeared since 1576. Thirdly, the selection of the Proper Prefaces and the alternative creeds lent additional variety to the stereotyped office. The *Red Book* is medieval in tone, and restores the element of thanksgiving and intercession, which is conspicuous by its absence in most of the post-Reformation masses.³ Although Laurentius Petri did something to remedy the defect in the *Church Order* of 1571,

¹ The words "descendit ad inferos" were added to the Nicene Creed, an innovation probably without precedent.

² *Op. cit.*, Vol. II, p. 121 *seq.*

³ Perhaps nothing strikes the reader of Olavus Petri's vernacular mass more than the utter absence of prayer on behalf of others.

John III was the first and also the last to restore in large measure the intercessions *within* the canon. They shared the fate of the rest of the liturgy at the Upsala Môte of 1593, and since that date have had no place in the canon of the Swedish mass. At that historic meeting the *Red Book* was rejected on the ground that it was superstitious and very similar to the popish mass; and so there passed on to the bookshelf a liturgical masterpiece, whose beauty would henceforth be lost to all but a few antiquarians treading the byways of liturgiology.

THE MASS OF JOHN III.

THE "RED BOOK."

1576.

<I. THE PREPARATION FOR THE MASS.>

COMMONEFACTIONES DE ORATIONIBUS ANTE INITIUM MISSAE
A SACERDOTE CELEBRATURO DICENDIS

I.

DE PRAEPARATIONE

SACERDOTIS, PRO OPPORTUNITATE IPSIUS FACIENDA, ANTEQUAM
ALTARE ACCEDIT*Cum diuina et tremenda sint mysteria sacrosanctae Eucharistiae, Sacerdos celebraturus aliquantum temporis tribuat pijs orationibus, quibus se ad tanti Sacramenti ministerium peragendum praeparabit. Pro opportunitate igitur temporis uel domi suae, uel in templo seu loco ubi celebraturus est, sequentes dicat Psalmos & orationes.**Psalmus LXVI.*Introibo in domum tuam
(Domine) in holocaustis red-
dam tibi uota mea quae dis-
tinxerunt labia mea.Herre, Jagh wil medh bren-
offer ingå j titt hws, och betala
tig mijn löffte, hwilken mine
leppar loffuat haffua.*Antiphona.*Ne reminiscaris Domine
delicta nostra uel parentum
nostrorum neque uindictam
sumas de peccatis nostris.Herre kom icke ihog våra
eller våra fäders misgerningar,
och hemnas icke öffuer våra
synder.*Deinde dicuntur sequentes Psalmi.*O Lord, I will go into thine house with burnt offerings, and will
pay thee my vows, which I promised with my lips.O Lord, remember not our misdeeds or the misdeeds of our fathers,
and take not vengeance on our sins.

Psalmus LXXXVIII.

Quam dilecta tabernacula	Huru lustiga äro tina boning-
tua	ar
Gloria	Ähra

Psalmus LXXXV.

Benedixisti Domine terram	Herre tu som fordom wast
tuam	tino folke nådeligh
Gloria	Ähra

Psalmus LXXXVI.

Inclina [Domine] aurem tuam	Herre bögh tijñ öron och
et exaudi me	höör
Gloria	Ähra

Psalmus CXVI.

Credidi propter quod locutus	Jagh troor, therföre talar
sum	iagh
Gloria	Ähra

Psalmus CXXX.

De profundis clamaui	Jagh ropar til tigh
Gloria	Ähra

Psalmis lectis repetitur Antiphona.

Ne reminiscaris Domine de-	Herre kom icke ihog våra
licta nostra uel parentum nostro-	eller våra fäders misgerningar,
rum neque uindictam sumas de	och hempnas icke öffuer våra
peccatis nostris.	synder.

O how amiable are thy dwellings
 Glory

Lord, thou art become gracious unto thy land
 Glory

Bow thine ear, O Lord, and hear me
 Glory

I believed, and therefore will I speak
 Glory

Out of the deep
 Glory

O Lord, remember not our misdeeds or the misdeeds of our fathers,
 and take not vengeance on our sins.

Deinde dicit sacerdos.

Kyrie eleison.	Herre förbarma tig öffuer oss.
Christe eleison.	Christe förbarma tig öffuer oss.
Kyrie eleison.	Herre förbarma tig öffuer oss,
Pater noster etc.	Fadher wår etc.

Postea subiicit sequentes uersiculos, qui digni sunt ut omni momento, omnium in ore & corde uersentur.

Ego dixi, Domine, miserere mei.	Jagh sade, Herre war migh nådeligh.
Sana animam meam, quia peccaui tibi.	Hela mina siäl, ty iag haffuer syndat emot tig.

Conuertere, Domine, usquequo ?	Wendt tigh åter til oss Herre, eller huru lenge ?
Et deprecabilis esto super seruos tuos.	Och war tinom tienarom nådeligh.

Fiat misericordia tua, Domine, super nos.	Ware tijn barmhertigheet Herre öffuer oss.
Quemadmodum sperauimus in te.	Såsom wij på tigh hoppes.

Sacerdotes tui induantur iusticia.	Lät tina Prester kläda sig medh retferdigheet.
Et sancti tui exultent.	Oc tina heliga glädias.

Lord, have mercy upon us.
 Christ, have mercy upon us.
 Lord, have mercy upon us.
 Our Father, etc.

I said, O Lord be gracious unto me.
 Heal my soul, for I have sinned against thee.
 Turn thee again to us, O Lord, or how long ?
 And be gracious unto thy servants.
 Let thy mercy, O Lord, be upon us.
 As we do put our trust in thee.
 Let thy Priests be clothed with righteousness.
 And thy saints rejoice.

Ab occultis meis munda me. Förlåt migh mijn hemligha brott.

Et ab alienis parce seruo tuo. Och bewara tin tienare för the stolta.

Domine exaudi orationem meam. Herre hör mijn bön.

Et clamor meus ad te ueniat. Och mitt roop komme inför tigh.

Sequuntur orationes ad Deum, ut Spiritu sancto corda nostra renouet, uiuificet & sanctificet.

Digna memoria est uox Ecclesiae, quae auditorem admonet non solum de naturae nostrae caecitate & infirmitate, sed etiam de necessaria gubernatione Spiritus sancti. Sic enim Ecclesia in quodam hymno de Spiritu sancto canit: Sine tuo numine, nihil est in homine, nihil est innoxium. Hanc uocem ita nobis subiiciamus, atque apud animam proponamus, ut semper sonet in auribus nostris, & nunquam non, etiam aliud agentibus, occurrat. Siquidem crebra huius sententiae repetitione & meditatione illud efficiemus atque assequemur, ut & miseriam naturae nostrae agnoscamus, & a Deo ardentibus uotis petamus, ut Spiritus ipsius bonus nos ut errantes ouiculas in uiam rectam ducat, uiuificet & sanctificet.

<I.>

Aures tuae pietatis, mitissime Deus, inclina precibus nostris, et gratia sancti Spiritus illumina cor nostrum: ut tuis mysterijs digne ministrare, teque aeterna caritate diligere mereamur. Per Dominum nostrum Jesum Christum. Amen.

Barmhertige milde Gudh, bögh tinne milheetz öron til våra böner, och vplyys wår hierta medh then helge Andes nådh: at wij tigh j tijn helga Sacramente werdeliga tiena, och medh en ewigh kärleek elska måge. Genom Jesum Christum wår Herra. Amen.

Forgive me my secret trespass.
And preserve thy servant from the proud.
O Lord, hear my prayer.
And let my cry come before thee.

O merciful God of pity, incline the ears of thy mercy to our prayers and lighten our hearts with the grace of thy holy Spirit; that we may worthily serve thee in thy holy Sacrament, and love thee with an everlasting love. Through Jesus Christ our Lord. Amen.

II.

Deus cui omne cor patet, et
omnis uoluntas loquitur, et
quem nullum latet secretum :
purifica per infusionem sancti
spiritus cogitationes cordis
nostri, ut te perfecte diligere,
et digne laudare mereamur.

O Gudh för hwilkom all
hierta öpen äre och all wilie
talar, för hwilkom och intet
lönlighit är fördoldt : rena wår
hiertans tanckar, genom thens
helga Andas ingiutelse, at wij
tig fulkomliga elska oc werdeliga
loffua måge.

III.

Ure igne sancti Spiritus renes
nostros et cor nostrum,
Domine ; ut tibi casto corpore
seruiamus, et mundo corde
placeamus.

O Herre Gudh, luttra wåra
niurar och wår hierta medh then
helghe Andes eeld, at wij tigh
medh en kysk lekamen tiena, och
med itt reent hierta behagelige
wara kunne.

III.

Mentes nostras quaesumus
Domine, Paraclitus, qui a te
procedit, illuminet et inducat in
omnem, sicut tuus promisit
Filius, ueritatem.

Wij bidie tigh Herre Gudh,
at Hugswalaren som aff tigh
vthgår, vplyser wår hugh och
sinne, och effter som tin Son
vthloffuat haffuer, ledher oss j
alla sanning.

O God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy holy Spirit that we may perfectly love thee and worthily praise thee.

O Lord God, purify our reins and our hearts with the fire of thy holy Spirit, that we may serve thee with a chaste body and please thee with a clean heart.

We pray thee, O Lord God, that the Comforter, who proceedeth from thee, may enlighten our heart and mind, and, as thy Son hath promised, lead us into all truth.

V.

Adsit nobis quaesumus Domine, uirtus Spiritus sancti, quae et corda nostra clementer expurget, et ab omnibus tueatur aduersis.

Wij bidie tigh Herre Gudh, lät then helge Andes krafft wara när oss, til at rensa wår hierta, och mildeligha bewara ifrå alt thet oss skadeligit är.

VI.

Deus qui corda fidelium sancti Spiritus illustratione docuisti, da nobis in eodem Spiritu recta sapere, et de eius semper sancta consolatione gaudere.

O Herre Gudh, som the Christrognas hierta medh then helge Andes vplysning lärdt haffuer, giff oss j samma Andanom besinna thet som rett är, och altidh glädias aff hans helga hugsualelse oc tröst.

VII.

Conscientias nostras quaesumus Domine uisitando purifica, ut ueniens Dominus noster Jesus Christus filius tuus, paratam in nobis inueniat mansionem. Qui tecum uiuit et regnat in unitate Spiritus sancti Deus, per omnia secula seculorum. Amen.

Wij bidie tigh Herre Gudh, at tu wille besökia och rena wår hierta, på thet, at när wår Herre Jesus Christus tin son kommer, måtte finna j oss een bereedd boning. Huilken medh tig och them helgha Anda leffuer och regnerar j en Guddom, ifrå ewigheet til euigheet. Amen.

We pray thee, O Lord God, make the power of thy holy Spirit to be near us, to cleanse our heart, and mercifully preserve us from all that is hurtful to us.

O Lord God, who hast instructed the hearts of faithful Christians with the light of thy holy Spirit, grant us by the same Spirit to consider that which is rightful and evermore to rejoice in his holy comfort and consolation.

We pray thee, O Lord God, that thou wilt visit and cleanse our heart, that when our Lord Jesus Christ thy son cometh, he may find in us a dwelling prepared, who with thee and the holy Spirit liveth and reigneth in one Godhead from everlasting to everlasting. Amen.

SEQUUNTUR ORATIONES DICENDAE, CUM CELEBRATURUS
INDUITUR SACRIS PARAMENTIS.

Exue me Domine ueterem
hominem cum moribus et acti-
bus suis : et indue me nouum
hominem, qui secundum Deum
creatus est, in iusticia et sancti-
tate ueritatis.

Affklädh migh o Herre Gudh
then gambla menniskiona medh
hans seder och gerningar, oc
ikläd migh een ny meniskio,
then effter Gudh skapat är, j
sanskylliga rettferdigheet och
heligheet.

Cum lauat manus.

Largire nobis quaesumus
Domine ut sicut abluuntur in-
quinamenta manuum : sic per
te emundentur pollutiones men-
tium, et crescant in nobis sanc-
tarum augmenta uirtutum.

Giff oss o Herre Gudh, at
såsom våra henders oreenheet
afttwättas, må också wår hugh
och sinne genom tigh aff all
smitto renat warda, och all
helga dygders förökelse j oss
tilwexa.

Ad amictum.

Caput meum, humeros meos
et pectus meum Domine,
Spiritus sancti gratia protege,
tibi ad seruiendum Deo uiuenti
et regnanti in secula.

Bewara o Herre Gudh medh
tijn helge Andes nådh mitt
hoffuud, mina skuldror och mitt
bröst, at iagh må tiena tigh
leffuandes Gud som regnerar j
ewigheet.

Put off from me, O Lord God, the old man with his manners and deeds, and clothe me with a new man that is made according unto God in true righteousness and holiness.

Grant us, O Lord God, that as the uncleanness of our hands is washed away, so also our heart and mind may through thee be cleansed from all taint, and the increase of all holy virtues may grow in us.

Preserve, O Lord God, with the grace of thy holy Spirit mine head, my shoulders, and my breast, that I may serve thee the God of the living, who reignest for evermore.

Ad albam.

Dealba me Domine et munda
cor meum, ut in sanguine
Agni mundatus gaudijs per-
fruar sempiternis.

Gör mig Herre Gud hwijt,
och mit hierta rent, at iagh vthi
Lambsens blodh reengiord, må
haffua ewinnerligha glädi.

Ad cingulum.

Praecinge me Domine cingulo
puritatis et extingue in lumbis
meis humorem libidinis : ut
maneant in me uirtus continen-
tia et castitatis.

Omgiorde mig Herre Gudh
medh reenhetennes belte oc
vthsleck j mina lender all oreen-
lig begärelses wetzsko, at åter-
håld och kyskheetz dygd j migh
bliffua måtte.

[Ad stolam brachialem.]¹

Merear Domine in lacrymis
seminare : ut te propiciante
cum exultatione metam, et por-
tem manipulos meos.

Gör migh Herre Gudh wer-
dighan, at äntå iagh medh tårar
såå moste, må doch genom tina
nådth medh gläde vpskära, och
bära mina kerffuar.

Ad stolam.

Stola iusticiae et immortali-
tatis, quam perdidit in praeuaria-
tione primi parentis, circumda
Domine ceruicem meam, et ab
omni corruptione peccati puri-
fica mentem meam.

Omkläd migh Herre Gud medh
retferdighetennes och odödelig-
hetennes kiortel, then iagh mist
haffuer vthi mina första föräl-
drars öffuerträdelse, och rensa
min hugh och sinne aff alla
synders besmittelse.

Make me white, O Lord God, and my heart clean, that cleansed
in the blood of the Lamb I may attain everlasting joy.

Gird me, O Lord God, with the girdle of purity and extinguish in
my loins the moisture of all unclean desires that the virtue of con-
tinencc and chastity may abide in me.

Make me worthy, O Lord God, that though I must sow in tears,
I may yet through thy grace reap in gladness and bear my sheaves.

Clothe me about, O Lord God, with the garment of righteousness
and immortality, that I have lost through the transgression of my first
parents, and cleanse my heart and mind from the taint of all sins.

¹<The title was accidentally omitted in the original edition, but appears in
the revision of 1588.>

Ad tunicam et dalmaticam.

Jndue me Domine uestimento salutis et leticiae, et indumento iusticiae circumda me semper.

Jklädh mig Herre Gudh medh salighetennes och glädennes kläder, oc dragh altidh vppå mig retferdighetennes kiortel.

Ad planetam seu casulam.

Jndue me Domine ornamento humilitatis, caritatis et pacis, ut undique munitus uirtutibus, possim resistere uitij et hostibus mentis et corporis.

Jklädh migh Herre Gudh medh ödmiukt, kärleek och fridh, at iagh medh dygder aldeles wäpnat, må alla odygder och laster, så ock alla mina fiender, andeliga òch lekamliga, emotstå.

Ad mitram.

Galeam salutis Domine impone capiti meo, ut contra antiqui hostis omniumque inimicorum meorum insidias inoffensus euadam.

Bewara Herre Gudh mitt hoffuud medh salighetennes hielm, at iag må kunna oskadder vndwika then gambla fiendens och alla mina oueners försåt och listiga anlop.

LITURGIA SEU ORDO CEREMONIARUM, ORATIONUM & LECTI-
TIONUM IN CELEBRATIONE MISSAE.

Sacerdos omnibus paramentis seu uestimentis Ecclesiasticis indutus, reuerenter accedit altare, ibique primum in medio altaris expandit corporale, & super illud calicem uelo coopertum sistit. Deinde [p]rocumbit in genua, et signans se signo crucis clara uoce dicit.

Jn nomine Patris et Filij et Spiritus sancti. Amen.

J nampn Fadhers och Sons och thens helghe Andes, Amen.

Clothe me, O Lord God, with the vesture of salvation and joy, and gird me ever with the garment of righteousness.

Clothe me, O Lord God, with humility, love and peace, that entirely armed with virtues, I may withstand all vices and naughtiness, and likewise all mine enemies, spiritual and bodily.

Preserve, O Lord God, my head with the helmet of salvation that unhurt I may avoid the guiles and crafty assaults of the old enemy and all my foes.

In the name of Father and Son and the holy Spirit. Amen.

Deinde iunctis manibus ante pectus recitat Antiphonam.

Introibo ad altare Dei. Jagh wil ingå til Gudz altare.

Ministri astantes respondent, uel ipse solus, si ministri non affuerint, prosequitur omnia.

Ad Deum qui laetificat iuuentutem meam. Til Gud som är mijn frögd och glädhe.

Postea alternatim cum ministris dicit sequentem Psalmum. 42.

Judica me Deus . . . Döm migh Gudh . . .
Gloria . . . Ähra . . .

Repetit deinde Antiphonam.

V. Introibo ad altare Dei. Jagh wil ingå til Gudz Altare.
R, Ad Deum qui laetificat iuuentutem meam. Til Gudh som är mijn frögd och glädhe.

Postea subiungit.

V. Adiutorium nostrum in nomine Domini. Vår hielp står j Herrans nampn.
R. Qui fecit coelum et terram. Som giordt haffuer himmel och iord.

I will go unto the altar of God.

Unto God who is my joy and gladness.

Give sentence . . .
Glory . . .

I will go unto the altar of God.
Unto God who is my joy and gladness.

Our help standeth in the name of the Lord.
Who hath made heaven and earth.

Deinde iunctis manibus, capite demisso, generalem confessionem facit, ut sequitur.

Confiteor Deo omnipotenti et uobis fratres, quod peccauerim nimis in uita mea, cogitatione, uerbo, et opere, mea culpa, mea culpa, mea maxima culpa : Ideo precor uos orate pro me ad Dominum Deum nostrum.

Jagh bekenner för Gudh alzmectigh, och idher käre brödher, at iagh vti mitt leffuerne margfalleligha syndat haffuer, medh tanckar ord och gerningar, hwilket är mijn skuld, mijn skul mijn största skul : Huarföre begärrar iagh, at j bidien Herran wår Gudh för migh.

Ministri respondent.

Misereatur tui omnipotens Deus, et remissis omnibus peccatis tuis, perducatur te ad uitam aeternam.

Gudh alzmectig ware tigh nådeligh, förlåte tigh alla tina synder, och late tigh bekomma ewinnerligt lijff.

Sacerdos dicit, Amen.

Si non affuerint ministri qui respondere possunt, Sacerdos omnia solus exequitur, & confessionem ita dicit.

Confiteor tibi Deo patri omnipotenti, me miserum peccatorem in peccatis conceptum et natum, nimis peccasse in uita mea, cogitatione, uerbo et opere, mea culpa, mea culpa, mea maxima culpa : Ideo precor propter dilectissimum Filium tuum Dominum nostrum Iesum Christum qui pro nobis uictima

Jagh bekenner in för tigh Alzmectige Gud Fadher, migh arme syndare, som j synd både aflat och född är, vthi hela mitt leffuerne margfalleligha syndat haffua, både med tanckar, ord och gerningar, huilket är mijn skuld, mijn skul, mijn största skuld : Hwarföre begärrar iagh, at tu för tin käre Sons wårs

I confess unto God almighty and to you, dear brothers, that in my life I have sinned in manifold ways in thoughts, words, and deeds which is my fault, my fault, my greatest fault : wherefore I desire that ye pray unto the Lord our God for me.

Almighty God be gracious unto thee, and forgive thee all thy sins and suffer thee to attain everlasting life.

I confess before thee, almighty God and Father, that I am a miserable sinner, who, conceived and born in sin, have sinned in all my life in manifold ways in thoughts, words and deeds, which is my fault, my fault, my greatest fault : wherefore I desire that thou

factus est, miserearis mei, et remissis mihi omnibus peccatis meis, perducas me ad uitam aeternam, Amen.

Herres Jesu Christi skul, som itt offer för oss worden är, wille wara mig nådelig oc förlåta mig alla mina synder, och giffua itt euigt lijff. Amen.

Insuper dicit.

Indulgentiam absolutionem et remissionem omnium peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus. Amen.

Nådih, afflösning och alla våra synders förlåtelse, giffue oss then alzmechtige och barmhertighe Herren Gudh. Amen.

Inclinatus prosequitur.

V. Deus tu conuersus uiuificabis nos.

Omuendt tigh Gudh och wederqueck oss.

R. Et plebs tua letabitur in te.

At titt folk må glädias j tigh.

V. Ostende nobis Domine misericordiam tuam.

Herre betee oss tina barmhertigheet,

R. Et salutare tuum da nobis.

Och bewijsa oss tina hielp.

V. Domine exaudi orationem meam.

Herre hör mijn bön,

R. Et clamor meus ad te ueniat.

Och mitt roop komme in för tigh.

wilt be gracious unto me for thy dear Son, our Lord Jesus Christ's sake, who hath become an offering for us, and forgive me all my sins and give me an eternal life. Amen.

May the almighty and merciful Lord God grant unto us grace, absolution, and forgiveness of all our sins. Amen.

Turn thee, O God, and quicken us.
That thy people may rejoice in thee.
O Lord, show us thy mercy,
And manifest unto us thy help.
O Lord, hear my prayer,
And let my cry come unto thee.

Ascendens ad altare dicit.

Aufer a nobis quaesumus
Domine cunctas iniquitates nos-
tras, ut ad sancta sanctorum
puris possimus mentibus in-
troire. Per Christum Dominum
nostrum. Amen.

Tagh ifrå oss Herre Gud alla
wåra misgerningar, at wij medh
reen hugh och sinne måge ingå
j thet alra helgasta. Genom
Jesum Christum wår Herra.
Amen.

*Interdum sequentem confessionem publicam & generalem sacerdos
conuersus ad populum clara & intelligibili uoce dicit.*

EXHORTATIO.

Dilecti in Christo Jesu amici
fratres et sorores, Quia in prae-
senti conuenimus ad Caenae
Dominicae celebrationem, et ad
sanctissimi corporis et sanguinis
Domini nostri Jesu Christi per-
ceptionem, prout ipse eam in-
stituit et ordinauit in memoriam
et recordationem, Quod idem
corpus, et eundem sanguinem
suum, in peccatorum nostrorum
remissionem tradiderit. Itaque
cum omnes nos absque dubio
peccatis onerati simus, quibus
liberari ex animo cupiamus:
procumbentes in genua, humi-
liemus nos corde et ore coram

Käre wener, bröder och sys-
trar j Christo Jesu, Effter wij
nu församlade äre til at hålla
wårs Herres Jesu Christi Nat-
ward, och annamma til oss
hans werdigha Lekamen och
Blodh, såsom han thet sielff
stichtat och insatt haffuer, til
een åminnelse, at han samma
sin Lekamen och Blod til wåra
synders förlåtelse vtgiffuit haf-
fuer. Therföre medhan wij jw
alle, vthan twiffuel äre medh
synder beswäradhe, och åstun-
dom syndenne gerna quitte
wara, wilie wij falla på wår knå
och ödmiuka oss in för Gudh

Take away from us, O Lord God, all our misdeeds, that with a
pure heart and mind we may enter into the most holiest. Through
Jesus Christ our Lord. Amen.

Dear friends, brothers and sisters in Christ Jesus, now that we are
assembled here to celebrate the Supper of our Lord Jesus Christ, and
to receive into ourselves his worthy Body and Blood, as he himself
hath instituted and appointed as a remembrance, that he hath given the
same his body and blood for the forgiveness of our sins, therefore whilst
all we are without doubt of a surety laden with our sins, and earnestly
desire to be free from sins, we will fall down upon our knees and humble

Deo Patre nostro caelesti nos miseros peccatores uti et sumus esse confiteamur, et petamus ab eo gratiam et misericordiam ipsius, singuli suo loco dicentes.

wår himmelske Fadher medh hierta och mun, och bekenna oss för arma elende syndare, som wij ock äre, bidiandes honom om nådh och miskund, så seyandes hwar j sin stadh.

CONFESSIO.

Miser ego peccator, qui in peccato conceptus et natus, toto uitae meae tempore uitam uixi peccatis contaminatam, agnosco et coram te omnipotens aeterne Deus pater caelestis serio et ex animo fateor, me non dilexisse te prae omnibus, nec proximum ac me ipsum. Multis, pro dolor, modis tua transgressus mandata te offenderam, cogitatione uerbo et opere. Quae causa interitum et exitium aequissimo tuo iudicio me mihi accersuisse scio, si me pro robore tuae iusticiae et meorum peccatorum merito iudicare debeas. Sed promisisti, o Pater caelestis, te in gratiam recepturum omnes miseros peccatores sese conuertentes, et uera fide ad immensam tuam miseri-

Jag fattig syndig menniskia, som j synd både afflat oc föd är, oc iemwel sedan j alla mina lijffz dagar, itt syndigt leffuerne fördt haffuer, bekennen migh aff alt hierta in för tigh alzwoldighe ewighe Gudh, min käre himmelske Fader, at iag icke haffuer elskat tigh öffuer all ting, icke min nästa såsom migh sielff. Jagh haffuer (ty werr) j margfalliga måtto syndat emoot tigh och tijn helga bodhord bådhe medh tanckar ord och gerningar, och weet mig för then skul heluetit och ewinlerligh fördömelse werd wara, om tu skulle så döma mig som tijn strenga rettwiisa kräffuer, och mina synder förtient haffuer. Men nu haffuer tu käre himmelske Fadher vthloffuat,

ourselves before God our heavenly Father with heart and mouth, and acknowledge ourselves the wretched miserable sinners that we indeed are, begging him for grace and pity, each in his place saying thus.

I, poor sinful man, who was both conceived and born in sin, and ever afterwards have led a sinful life all my days, heartily confess before thee, almighty and eternal God, my dear heavenly Father, that I have not loved thee above all things nor my neighbour as myself, I have (alas) sinned against thee and thy holy commandments in manifold ways both in thoughts, words and deeds, and know that for that cause I am worthy of hell and everlasting damnation, if thou shouldst judge me, as thy stern justice requires and my sins have deserved. But now thou hast promised, dear heavenly Father, that thou wilt deal graciously

cordiam confugientes, et quaecunque offensa quamcumuis enormia illis condonaturum nec unquam illis ea imputaturum. Hac re miser ego peccator nitens fidenter te oro, ut iuxta tuam eam promissionem mei misertus mihi propicius, omnia mea mihi peccata remittas, ad sancti nominis tui laudem et gloriam.

at tu wilt göra nåd oc miskund medh alla fatiga syndare som sig omwenda wilia, och medh een stadig tro fly til tina obegripeliga barmhertigheet, medh them wilt tu öffuersee j hwad måtto the moot tig brutit haffua, och aldrigh meer tilrekna them theras synder. Ther förlåter iag migh vppå arme syndare, och bedher tigh trösteliga, at tu effter samma titt löffte werdigas wara migh miskundsam och nådelig, och förlåta migh alla mina synder, titt helgha namn til prijs och ähro.

Postea recitat sacerdos hanc precationem.

<ABSOLUTIO.>

Omnipotens sempiternus Deus, ex immensa sua misericordia remissis omnibus peccatis nostris, nobis largiatur gratiam ut uitam nostram uera resipiscentia emendemus et cum eo in omnem aeternitatem uiuamus. Amen.

Then alzmechtige ewighe Gudh för sina stora obegripeliga barmhertigheet förlåte oss alla våra synder, och giffue oss nåd til at bättra vårt syndiga leffuerne, och få medh honom itt euinnerligit lifff. Amen.

and pitifully with all poor sinners who will turn themselves and with a steadfast faith fly to thine incomprehensible mercy, with them thou wilt overlook whatsoever they have offended against thee, and nevermore impute to them their sins, in this I, miserable sinner, put my faith, and pray thee trustfully that thou wilt after thy same promise vouchsafe to be merciful and gracious to me and forgive me all my sins, to the praise and honour of thy holy name.

The almighty eternal God of his great incomprehensible mercy forgive us all our sins and give us grace to amend our sinful life and attain with him an eternal life. Amen.

<2. THE INDUCTION.>

II.

INTROITUS.

Confessionem sequitur Introitus, qualis in libro Gradualium¹ et latine et uulgari in lingua statis assignatur temporibus. In Ecclesijs uero ruralibus, potest pro Introitu latino cantari Psalmus aliquis linguae uulgari, qui ad rationem temporis uel festi proxime accedere uidetur.

Introitus.

[Resurrexi et adhuc tecum sum alleluia : posuisti super me manum tuam alleluia : mirabilis facta est scientia tua alleluia. alleluia.]

Psalmus.

Domine, probasti me et cognouisti me : tu cognouisti sessionem meam et resurrectionem meam.]

III.

KYRIE ELEESON.

Post Introitum dicuntur preces Kyrie eleeson, cum Hymno Angelico & reliqua glorificatione ei adiuncta.

Kyrie Eleeson.	Herre förbarma tig öffuer oss.
Christe Eleeson.	Christe förbarma tig öffuer
	oss.
Kyrie Eleeson.	Herre förbarma tig öffuer oss.

Gloria in excelsis Deo.	Ähra ware Gudh j högden.
Et in terra pax hominibus bonae uoluntatis. Laudamus te, Benedicimus te, Glorifica- mus te, Gratias agimus tibi	Och fridh på iordenne men- niskiomen en godh wilie. W[i]j loffue tig, W[i]j welsigne tig, Wij tilbidie tig, Wij prise oc ähre

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Glory be to God on high.

And on earth peace, goodwill to mankind. We praise thee, We bless thee, We worship thee, We laud and honour thee, We give thanks

¹<The Liber Gradualium has never existed : its publication was evidently intended, but it did not appear. The Introit, Gradual, etc., are taken from the Upsala Missal (1513).>

propter magnam gloriam tuam. Domine Deus Rex caelestis, Deus Pater omnipotens: Domine Fili unigenite, salus nostra Iesu Christe et sancte Spiritus. Domine Deus, agnus Dei. Filius Patris, Qui tollis peccata mundi, miserere nobis, Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus, tu solus Dominus, tu solus Altissimus Iesu Christe. Cum sancto Spiritu in gloria Dei Patris. Amen.

tigh, Wij tacke tigh för tina stora ähro, O Herre Gud himmelske Konung Gud fader almectiger, O Herre thens alrahögstes enfödde Son Jesu Christe och then helge Ande. O Herre Gudh Gudz lamb oc Faderens son, Tu som borttager werldennes synder, förbarma tigh öffuer oss, Tu som borttager werldennes synder, hör vår bön Tu som sitter på Fadrens högre hand förbarma tig öffuer oss. Ty tu est allena helig. Tu est allena Herre. Tu est allena then högste Jesu Christe. Medh them helga Anda j Gudz Faders herligheet. Amen.

<3. THE LECTIONS.>

III.

Postea Sacerdos uersus ad populum dicit Salutationem, ut attenti reddantur auditores et admoneantur ut meminerint sacra publica concordibus uotis esse peragenda. Unde & populus consensum suum declaraturus per Chorum respondet, Et cum spiritu tuo.

V. Dominus uobiscum.

Herren wari medh ider

R. Et cum spiritu tuo.

Så ock medh tinom anda.

to thee for thy great glory, O Lord God, heavenly King, God the father almighty, O Lord Jesu Christ, the only-begotten son of the most high and the holy Spirit. O Lord God, lamb of God, and son of the Father, Thou that takest away the sins of the world, have mercy upon us, Thou that takest away the sins of the world, hear our prayer, Thou that sittest on the right hand of the Father, have mercy upon us. For thou only art holy, Thou only art the Lord. Thou only art Jesu Christ the most high. With the holy Spirit in the glory of God the Father. Amen.

The Lord be with you.
And with thy spirit.

v.

Salutationi subijcitur Collecta sequens, uel alia de festo seu Dominica, quam exhibent Gradualia. Una autem recitatur, nisi temporis necessitas pro sui ratione & conditione deposcat & alias.

Oremus.

Largire nobis quaesumus omnipotens sempiterna Deus, acquiescentem in te Filioque tuo Jesu Christo fiduciam, certam spem nitentem tua misericordia omnibus nostris in necessitatibus et aduersis, et ardentem dilectionem erga proximum, per eundem Filium tuum Dominum nostrum Jesum Christum. Amen.

Läter oss bedia.

Wij bidie tigh alzmechtige ewige Gudh, at tu förläner oss ena fasta troo på tigh och tin son Jesum Christum, itt oförskreckt hopp på tina barmhertigheet j alla våra nödh och mootgång, och en grundelig kärlek til vår nästa. Genom samma tin Son Jesum Christum vår Herra. Amen.

Alia Collecta.

Deus nostrum refugium et uirtus, adesto pijs Ecclesiae tuae precibus, autor ipse pietatis, et praesta ut quod fideliter petimus efficaciter consequamur. Per Dominum nostrum Jesum Christum. Amen.

O Gud som tu est vår starckheet och tilflycht, hör tinne församblings bön, then tu hafuer lärdt henne bidia, och giff oss thet wij troligha bidie om. Genom tin Son Jesum Christum vår Herra. Amen.

Let us pray.

We pray thee, almighty eternal God, that thou wilt grant us a steadfast faith in thee and thy son Jesus Christ, an undaunted hope in thy mercy in all our need and adversity and a deep love toward our neighbour, through the same thy Son Jesus Christ our Lord. Amen.

O God, thou that art our strength and refuge, hear the prayer of thy church, whom thou hast taught to pray and grant us what we faithfully pray for, through thy son Jesus Christ our Lord. Amen.

[*In festis paschalibus.*]

Deus, qui hodierna die per unigenitum tuum eternitatis nobis aditum deuicta morte reserasti: uota nostra quae perueniendo aspiras: etiam adiuuando prosequere. Per eundem.¹

O Gudh som idagh lät tin eenfödda Son Jesum Christum winna segher offuer dödhen, och öpna oss weggen til ewigt lijff, giff oss at wij måghe stadeligha hålla oss widh honom och undkomma ther medh then ewigha dödhen, och få liffua medh honom föruthan enda, Genom samma tin.²]

[*Alia.*]

O Alzmechtige ewighe Gudh, som widh thenna tijdh uthförde genom Mosen, tin almogha uthaff Egypten, och befalte honom årligha hålla Påscha, och äta Påschalambet, så föör ock oss o himmelske Fader, utaff then andeligha Egypten, at wij måge dee-lachtighe warda aff thet sanna Påschalambet, som är tin Son J sus Christus wår Herre, hwilken ther liffuer och regnerar med tigh och them helgha Anda ifrå ewigheet til ewigheet.³]

O God, who on this day didst suffer thine only-begotten Son Jesus Christ to win victory over death, and open unto us the way to everlasting life, grant unto us that we may steadfastly cleave unto him, and thereby escape the eternal death, and attain with him endless life. Through the same thy.

O Almighty, eternal God, who at this time by Moses didst lead thy people out of Egypt and command them to keep the yearly pass-over, bring us forth from the spiritual Egypt that we may be partakers of the true Paschal lamb, which is thy Son Jesus Christ our Lord, who there liveth and reigneth with thee and the holy Spirit for ever and ever.

¹ <From *Missale Upsalense Nouum* (1513).>

² <From *Een liten Songbook*, edited by Laurentius Petri (1553).>

³ <From *Een liten Songbook*, edited by Laurentius Petri (1553).>

VI.

Post Collectam Sacerdos uersus ad populum legit Epistolam Dominicæ uel diei festi, cuius lectionis initium hoc esse potest.

Lectio Epistolæ beati [Pauli Apostoli ad Corinthios.

Thessa effterföliande ord scriffuar [S. Påuel Apostel til the Corinther.

Fratres: Expurgate uetus fermentum ut sitis noua conspersio: sicut estis azimi. Etenim pascha nostrum immolatus est christus. Itaque epulemur. Non in fermento malitie et nequitie. Sed in azimis sinceritatis: et ueritatis.^{1]}

Käre brödher, Renser för then skul eth then gamla swrdeghen, at j måghen bliffua en ny deegh, säsom j ock ären osyradhe. Ty wij haffue ock itt Påschalamb, som är Christus, offradher för oss. Therföre låter oss hålla Påscha, icke uthi then gamla swrdeghen, och icke uthi ondskonnes och arghetennes swrdegh, Uthan uthi reenhetennes och sanningennes osyradhe deegh.^{2]}

VII.

Epistolam sequitur Responsorium, quod usitate uocatur Graduale. Item Alleluia, cum utriusque uersibus, & Tractu, etc.

[Hec dies quam fecit dominus: exultemus et letemur in ea. V. Confitemini domino quoniam bonus: quoniam in seculum misericordia eius Alleluia.

V. Pascha nostrum immolatus est christus.]

Interdum piæ Sequentiæ cantantur, ut in diebus Natiuitatis Christi, Epiphaniarum, Paschæ, Ascensionis, Pentecostes, Trinitatis, & quarum usus esse solet in Dominicis, item nonnullæ aliæ, prout temporis ratio id fieri permittat.

These following words S. Paul the Apostle writes to the Corinthians. [Dear brethren,] Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.³

¹ <From *Missale Upsalense Nouum* (1513).>

² <From the first Swedish Bible, 1541, Upsala.>

³ <From the Authorised Version.>

Sequentiae.

[Uictime Paschali laudes immolant Christiani. Agnus redemit oues christus innocens patri reconciliauit peccatores. Mors et uita duello confluxere mirando : dux uite mortuus regnat uiuus. Dic nobis maria, quid uidisti in uia : Sepulcrum christi uiuentis : et gloriam uidi resurgentis. Angelicos testes : sudarium, et uestes : Surrexit christus spes mea : precedet uos in galileam. Credendum est magis soli marie ueraci : quam iudeorum turbe fallaci. Scimus christum surrexisse a mortuis uere : tu nobis uictor rex miserere alleluia.]

Interdum loco Latini Responsorij canitur Psalmus aliquis linguae uulgaris, qui ad rationem festi uel temporis proxime accedere uideatur. Quae omnia exhibet liber Gradualium.

VIII.

Deinde cantatur uel legitur Euangelium, quale fuerit statutis temporibus, siue diebus Dominicis, siue festis, etc. Initium uero erit hoc modo.

Sequentia sancti Euangelij secundum [Marcum.

Thetta helga Euangelium scriffuar Sanctus [Marcus Euangelista.

In illo tempore : Maria magdalene et maria iacobi et salome : emerunt aromata : ut uenientes ungerent iesum. Et ualde mane una sabbatorum ueniunt ad monumentum : orto iam sole. Et dicebant ad inuicem : Quis reuoluet nobis lapidem ab ostio monumenti? Et respicientes : uiderunt reuolutum lapidem. Erat quippe magnus ualde. Et introeuntes in monumentum : uiderunt iuuenem

Och tå Sabbathen framgången war, köpte Maria Magdalene, och Maria Jacobi och Salome, welluchtandes krydder, På thet the skulle komma och smöria honom. Och på then ene Sabbathen komo the til graffuena ganska bittijdha tå solen upgick. Och sadhe emellan sigh sielffua, Hoo skal welta oss stenen ifrå graffuenes dör? Och tå the sågho til, sågho the stenen wara aff-

This holy Gospel Saint Mark the Evangelist writes.

And when the sabbath was past, Mary Magdalene and Mary the mother of James and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone

sedentem in dextris : cooper-
tum stola candida : et obstupu-
erunt. Qui dicit illis : nolite
expauescere. Iesum queritis
nazarenum crucifixum. Sur-
rexerit : non est hic. Ecce locus
ubi posuerunt eum. Sed ite
dicite discipulis eius et petro :
quia precedet uos in galileam.
Ibi eum uidebitis : sicut dixit
uobis.^{1]}

wettan, then ganska stoor war.
Och när the ingångna woro
uthi graffuena, sågho the en yng
man sittiandes på höghra sid-
hon, klädd j itt sijdt hwitt
klädhe, och the woro för-
färadha. Tå sadhe han til
them, Warer icke förfäradha, j
söken Jesum aff Nazareth, som
korszfest war, Han är upst-
ånden, han är icke här, Sij,
rwmet ther the hadhe lagdt
honom. Men gåår bortt och
sägher hans Lärningar och
Petro, at han gåår fram för
idher uthi Galileen, ther skolen
j få see honom, såsom han idher
sagdt haffuer.^{2]}

IX.

*Lectioem Euangelij proxime sequitur Symbolum uel Apostoli-
cum uel Nicenum.*

APOSTOLICUM.

Credo in unum³ Deum, Patrem
omnipotentem, creatorem caeli
et terrae. Et in Jesum
Christum Filium eius unicum

Jagh troor på Gudh Fader
alzmechtigan, himmelens och
jordennes skapare. Och på
Jesum Christum hans eenda

from the door of the sepulchre? And when they looked, they saw that the stone was rolled away : for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment : and they were affrighted. And he saith unto them, Be not affrighted : Ye seek Jesus of Nazareth, which was crucified : he is risen : he is not here : behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee : there shall ye see him, as he said unto you.⁴

I believe in God, Father almighty, maker of heaven and earth. And in Jesus Christ his only Son our Lord. Who was begotten of the

¹ <From *Missale Upsalense Nouum* (1523).>

² <From the first Swedish Bible, 1541, Upsala.>

³ <The addition of *unum* is odd : the Swedish text ignores it.>

⁴ <From the Authorised Version.>

Dominum nostrum. Qui conceptus est de Spiritu sancto, Natus ex Maria uirgine. Passus sub Pontio Pilato, Crucifixus mortuus et sepultus.

Descendit ad inferna, Tertia die resurrexit a mortuis. Ascendit ad caelos, Sedet ad dexteram Dei Patris omnipotentis. Inde uenturus est iudicare uiuos et mortuos.

Credo in Spiritum sanctum, Sanctam ecclesiam catholicam, sanctorum communionem, Remissionem peccatorum. Carnis resurrectionem, Et uitam eternam. Amen.

Son wår Herra. Hwilken aflat är aff then helgha Anda, Födder aff iungfru Maria. Pinter vnder Pontio Pilato, Korsfester döder och begraffuen.

Nederstigen til heluetes, På tridie dagen vpstånden igen ifrå the döda. Vpstigen til himbla, Sittiandes på alzmechtig Gud Faders högra hand. Tådhan igenkommandes til at döma leffuandes oc döda.

Jag troor på then helga Anda, Ena helgha almenneligha Kyrkio, the helighas samfund. Syndernas förlåtelse. Kötzens vpståndelse. Och ewinnerligit lif. Amen.

SYMBOLUM NICENUM.

Ea uerborum forma, qua Synodus Constantinopolitana I. oecumenica secunda illud anno Christi 385, additis quibusdam uerbis, & illustrato articulo de Spiritu sancto repetiuit ac confirmauit.

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, uisibilium omnium et inuisibilium.

Jag troor på en Gud, alzmechtigan Fadher, som himmel oc iord, oc all ting både synlig och osynlig skapat haffuer.

holy Spirit, Born of the virgin Mary. Suffered under Pontius Pilate, Crucified, dead, and buried.

Descended into hell, On the third day arisen again from the dead. Ascended into heaven, Sitting on the right hand of God the Father almighty, From thence coming again to judge living and dead.

I believe in the holy Spirit. One holy universal church, the communion of saints. The forgiveness of sins. The resurrection of the flesh. And everlasting life. Amen.

I believe in one God, the almighty Father, who hath made heaven and earth and all things visible and invisible.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia secula, Deum de Deo, Lumen de lumine, Deum uerum de Deo uero, genitum non factum, consubstantialem Patri, per quem omnia facta sunt.

Qui propter nos homines et propter nostram salutem descendit de caelis.

Et incarnatus est de Spiritu sancto, ex Maria uirgine, et homo factus est.

Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est.

Et resurrexit tertia die, secundum Scripturas, et ascendit in caelum, sedet ad dexteram Patris.

Et iterum uenturus est cum gloria iudicare uiuos et mortuos, cuius Regni non erit finis.

Och på en Herra Jesum Christum, Gudz eenfödda Son, och aff Fadrenom föddan för ewigh tijdh, Gudh aff Gudhi, Liws aff Liuse, sannan Gudh aff sannom Gudi, föddan och icke giordan, samwarande medh Fadrenom, genom hwilken all ting giord äro.

Hwilken för oss menniskior, och för våra saligheet skul, nederstegh aff himmelen.

Och anammade mandom genom then helga Anda, aff iungfru Maria, och wardt sann menniskia.

Bleff och för oss korsfester vnder Pontio Pilato, dödher och begraffuen.

Och vpstodh på tridie dagen effter Scriffterna, och vpfoor til himla, sitter på Fadhrens höghra hand.

Och skal åter komma medh herligheet til at döma leffuandes och döda, på huilkens Rike ingen ende bliffuer.

And in one Lord Jesus Christ, the only-begotten Son of God, and begotten of the Father before eternity, God of God, Light of light, very God of very God, begotten and not made, co-existent with the Father, through whom all things were made.

Who for us men and for our salvation came down from heaven.

And took manhood through the holy Spirit, of the virgin Mary, and became very man.

Was crucified for us under Pontius Pilate, dead and buried.

And rose again on the third day according to the Scriptures, and ascended into heaven, sitteth on the right hand of the Father.

And shall come again in glory to judge the living and the dead, of whose Kingdom there is no end.

Et in Spiritum sanctum,
Dñm, et uiuificantem qui
ex Patre Filioque procedit.

Qui cum Patre et Filio, simul
adoratur et conglorificatur, qui
locutus est per Prophetas.

Et unam sanctam Catholicam
et Apostolicam Ecclesiam.

Confiteor unum Baptisma in
remissionem peccatorum.

Et exspecto resurrectionem
mortuorum. Et uitam futuri
seculi. Amen.

Och på then helga Anda,
Herren och lijffgiffuaren, hwil-
ken aff Fadrenom och Sonenom
vthgåår.

Then ock med Fadrenom och
Sonenom, samman dyrkat och
wyrdat warder, then ock genom
Propheterna talat haffuer.

Och ena helgha almenneliga
och Apostoliska Kyrkio.

Jag bekänner een Döpelse til
syndernas förlåtelse.

Och förwenter the dödhas vps-
tåndelse. Och then tilkom-
mande werldennes lijff. Amen.

X.

*Precatio ad Spiritum sanctum, in qua petuntur dona seu
effectus Spiritus sancti, uera Dei agnitio, fides, inuocatio, uera
dilectio, obedientia & laetitia acquiescens in Deo etc.*

Ueni sancte Spiritus, reple
tuorum corda fidelium, et tui
amoris in eis ignem accende,
qui per diuersitatem linguarum
cunctarum gentes in unitate
fidei congregasti. Alleluia.

O tu helge Ande kom, vpfyl
tina Christognas hierta, oc tin
brinnande kärleek vptendt vthi
them, tu som församblar folk
vthaff allahanda tungomål, vti
ena Christeliga tro endregteliga.
Gudi wari loff ewinnerligha.

Sacra Concio.

And in the holy Spirit, the Lord and lifegiver, who proceedeth
from the Father and the Son.

Who also with the Father and the Son together is worshipped
and glorified, who also hath spoken through the Prophets.

And one holy universal and Apostolic Church.

I acknowledge one Baptism for the forgiveness of sins.

And I look for the resurrection of the dead. And the life of the
world to come. Amen.

O thou holy Spirit come, fill the hearts of thy faithful Christians
and kindle thy burning love in them, thou who gatherest people of
diverse tongues, united in one Christian faith. To God be praise for
evermore.

<4. THE OFFERTORY.>

ALTERA PARS MISSAE.

I.

Finita concione, si omittitur publica Ecclesiae precatio, quae usitate Litania dicitur, Concionator ex suggestu incipit Psalmum aliquem in uulgari lingua, qui ad rationem festi, temporis, uel Euangelij seu declaratae materiae maxime accedere uidetur. Interdum etiam ad Psalmum adiicitur Cantus cui nomen Offertorij datum est.

Offertorium.

[Terra tremuit et quieuit dum resurgeret in iudicio deus. Alleluia.]

Interea uero dum Psalmus & Offertorium canitur, ad sacrum usum destinatis elementis pane & uino, ut decet appositis & prae-paratis, celebrans ad cornu Epistolae, ministro aquam fundente lauat manus, ex Psalmo XXV. sequentes uersus secum repetens, quibus de uera poenitentia & pietatis fructibus admonetur.

Lauabo in innocentia manus
meas, et circumdabo altare
tuum Domine.

Ut audiam uocem laudis, et
enarrem uniuersa mirabilia tua,
etc.

Jagh twettar mina hender
medh oskyligheet, och håller
migh Herre til titt altare.

Ther man hörer tacksäyelses
röst, och förkunnar all tijn
vnder, etc.

I will wash my hands in innocency, O Lord, and so will I go to thine altar.

That I may show the voice of thanksgiving, and tell of all thy wondrous works, etc.

<4A. THE INTERCESSION AND EPICLESIS.>

Deinde sequentes dicit orationes.

Oremus.

Omnipotens aeterne Deus Pater caelestis, qui nobis spiritum gratiae et precum promisisti, largire nobis quaesumus, ut te ad mandatum et promissionem tuam in spiritu et ueritate inuocemus : dirigat corda nostra tuae miserationis operatio, quia tibi sine te placere non possumus

Läter oss bidia.

Alzmechtighe ewighe Gudh, himmelske Fader, tu som hafuer tilsagdt oss nådennes och bönennes Anda. Wij bidie tigh, förläna oss nådena, at wij på tijn befalning och löffte måge tigh j andanom och sanningenne åkalla. Lät tin helga Anda regera wår hierta, ty tigh föruthan kunne wij icke wara tigh behagelighe.

Prosequitur.

Te igitur clementissime pater per Jesum Christum Filium tuum Dominum nostrum supplices rogamus ac petimus, ut preces nostras acceptas habere, easque exaudire digneris, imprimis quas tibi offerimus pro Ecclesia tua sancta catholica, quam pacificare, custodire, adunare, et regere digneris toto

Therföre bidie wij tigh ödmjukeliga, och begäre barmhertigste Fader, genom tin Son Jesum Christum wår Herra, at tu wille låta tigh wåra böner behagha, och nådeliga höra, som wij in för tigh frambäre, för tina helga almanneliga Christeliga kyrkio, then tu werdighas freda, bewara,

Let us pray.

Almighty eternal God, heavenly Father, thou who hast promised us the Spirit of grace and prayer. We beseech thee, grant us grace, that we according to thy commandment and promise may call upon thee in spirit and in truth. Let thy holy Spirit rule our hearts, for without thee we cannot be pleasing to thee.

We therefore humbly pray thee, and desire, most merciful Father, through thy Son Jesus Christ our Lord, that thou wilt suffer our prayers to be pleasing to thee, and graciously hear that which we bring before thee for thy holy universal Christian church, that thou wouldest

orbe terrarum, una cum omni magistratu ecclesiastico et politico, cuiuscunque dignitatis praeeminentiae et nominis sint, et omnibus orthodoxis atque catholicae et Apostolicae fidei cultoribus.

föreena och regera j hela werldena, samt medh all öffuerheet, andeliga och werldzliga, aff hwadh werdigheet, högheet och nampn the helst äre, så ock alla Christogna, the then sanna almenneliga och Apostoliska troo elska och bekenna.

Subijcit.

Domine Deus qui uoluisti misericordiae tuae erga nos certissimum pignus esse sacrosanctam et uenerandam Filij tui Caenam : excita nostras mentes, qui hanc ipsius Caenam celebramus, ad salutarem tuorum beneficiorum recordationem, ad ueram et perpetuam gratitudinem, ad gloriam et laudem nominis tui: Iuuato nos tuos ministros et tuum populum, ut memores sanctae illius purae, immaculatae et salutaris Filij tui hostiae, pro nobis in ara crucis peractae, tantum noui Testamenti et aeterni foederis mysterium digne peragamus. Benedic et

O Herre Gudh, som wille at tins Sons helighe och högwerdighe Natward skulle wara oss en wiss pant och försäkring på tina barmhertigheet : Vpweck wår hierta, at wij som samma hans Natuard begå, måge tina welgerningar saligligha betenckia, och tigh ther före sanskylligh och plichtigh tack, ähra, loff och prijs altidh ödmuikeliga bewisa. Hielp oss tina tienare och titt folk, at wij her medh måghe tins sons helga, rena, obesmittade oc saliga offer som han för oss på korset giorde, ihogkomma, och thet nyja testamentzens och ewiga förbundz hemligheet werde-

vouchsafe to grant it peace, to preserve, unite, and govern it throughout the world, together with all government, spiritual and worldly, of whatsoever dignity, loftiness, and name it may be, so likewise all true Christians, that love and confess the true universal and Apostolic faith.

O Lord God, who willest that thy Son's holy and most worthy Supper should be unto us a pledge and assurance of thy mercy : awaken our heart, that we who celebrate the same his Supper may have a salutary remembrance of thy benefits, and humbly give thee true and bounden thanks, glory, honour, and praise for evermore. Help us thy servants and thy people that we may herewith remember the holy, pure, stainless, and blessed offering of thy son, which he made upon the cross for us, and worthily celebrate the mystery of the new testament and eternal covenant. Bless and sanctify with the power of thy holy Spirit

sanctifica Spiritus tui sancti uirtute proposita et sacro usu destinata, panem et uinum, ut in uero usu nobis sint corpus et sanguis dilectissimi filij tui, alimenta aeternae uitae, quae summo desiderio expetamus et quaeramus. Per eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum uiuit et regnat in unitate Spiritus sancti Deus, per omnia secula seculorum.

ligha begå. Welsigna och helga medh tin helge Andes krafft, hwadh som framsat och til thet helga bruket ärnat är, bröd och wijn, at thet vthi itt rett brwk må wara oss tins Sons lekamen och blodh, thes euiga lifffzens spijs, then wij medh största trengtan åstunda och sökia måtte. Genom samma tin Son Jesum Christum wår Herra, hwilken medh tigh och then helgha Anda leffuer och regnerar vthi en Guddom aff ewigheet til ewigheet. Amen.

<5. & 6. THE PREFACE AND THE CANON.>

II.

His precibus dictis, Sacerdos ad medium altaris ambabus manibus hinc inde super eo positus, dicit Praefationem, cui adiuncta sunt uerba Testamenti seu institutionis Caenae dominicae, & doxologia seu glorificatio illa in Praefationibus usitata.

V. Dominus uobiscum.	Herren wari medh ider.
R. Et cum spiritu tuo.	Så och medh tinom Anda.
V. Sursum corda.	Vplyffter idor hierta til gud.
R. Habemus ad Dominum.	Wij vplyffte wår hierta.
V. Gratias agamus Domino Deo nostro.	Läter oss tacka Gudhi wårom Herra.
R. Dignum et justum est.	Thet är rett och tilbörligt.

that which is prepared and set apart for this holy use, bread and wine, that rightly used it may be unto us the body and blood of thy Son, the food of eternal life, which we may desire and seek with greatest longing. Through the same thy Son Jesus Christ our Lord, who with thee and the holy Spirit liveth and reigneth in one godhead from everlasting to everlasting. Amen.

The Lord be with you.
 And with thy Spirit.
 Lift up your hearts to God.
 We lift up our hearts.
 Let us give thanks unto our Lord God.
 It is right and meet.

Uere dignum et justum est,
aequum et salutare, nos tibi
semper et ubique gratias agere,
Domine sancte Pater omni-
potens, aeternae Deus,

Sannerliga är thet tilbörlligit
rett och saligt, at wij alltid
tacke och loffue tig helige Herre,
alzmechtige fader, ewighe Gudh,

[*A die Paschae usque ad Octauam, & in Dominicis usque ad Ascensionem, & in diebus festis tempore occurrentibus, nisi propria in festis assignatur. In die Paschae usque ad Dominicam in Albis exclusiue, dicitur In hac potissimum die. Deinceps dicitur : In hoc Potissimum tempore.*¹]

[omni tempore, sed in hac potissimum die gloriosius praedicare, cum Pascha nostrum immolatus est Christus. Ipse enim uerus est agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et uitam resurgendo reparauit.]

Qui ne unquam beneficiorum ipsius obliuisceremur, in ea nocte qua tradebatur, dumque coenaret, accepit panem in sanctas ac uenerabiles manus

[doch serdeles oc mest på thenne dagh, på hwilken wårt Páscha lamb Jesus Christus för oss offrat är. Ty han är thet retta lambet, som borttagher werldennes synder. Then ock genom sin dödh wår dödh nederlagdt, och medh sijn vpståndelse lifuet vprettat haffuer.]

Huilken ock på thet wij hans welgerningar aldrig förgäta skulle. Om natten tå han förrådder wardt, hölt en Natuard, j huilkom han togh brödet

Verily is it meet right and blessed that we should at all times give thanks and praise unto thee, holy Lord, almighty father, everlasting God,

Yet especially and chiefly upon this day on which our Paschal lamb Jesus Christ is offered for us. For he is the very lamb, that taketh away the sins of the world. Who also by his death hath laid low our death and by his resurrection hath restored life.

Who, that we might never forget his benefits, in the night that he was betrayed celebrated a Supper, at which he took the bread in his

¹ <In the "Red Book" the whole section from *Dominus uobiscum* to the end of the *Sanctus* is repeated in full eight times, with insertion of the clauses appropriate to particular days. The clauses peculiar to Easter are inserted here.>

suas respexit in coelum, ad te sancte Pater, omnipotens aeterna Deus, tibi gratias agens, benedixit, fregit, dedit Discipulis suis dicens, Accipite et comedite. Hoc est corpus meum, quod pro uobis traditur. Hoc facite in mei commemorationem.

j sina helga och werdiga hender, sågh vp j himmelen, tackade tig helige fader alzmechtige ewige Gudh, welsignade thet, bröt oc gaff sina läriungar och sade : Tager oc äter, Thetta är min lekamen, then för idher vtgiffuin warder. Görer thet til mijn åminnelse.

Elevatione fit.

Simili modo postquam coentum est, accepit calicem in sanctas ac uenerabiles manus suas, respexit in coelum, ad te sancte Pater, omnipotens aeterna Deus, tibi gratias agens, benedixit, dedit discipulis suis dicens : Accipite et bibite ex hoc omnes. Hic est enim sanguis meus noui testamenti, qui pro uobis et pro multis effunditur in remissionem peccatorum. Hoc facite, quotiescunque biberitis, in mei commemorationem.¹

Sammalunda effter Natwarden togh han ock kalken j sina helga werdiga hender, sågh vp j himmelen, tackade tigh helige Fader, alzmechtige ewige Gudh, welsignade och gaff sina läriungar och sade, Tager och dricker här aff alle, Ty thetta är min blodh thes nya testamentzens, then för idher och för mongom vtgutin warder til syndernas förlåtelse. Thet görer, så offta j här aff dricken, til mijn åminnelse.

holy and worthy hands, looked up into heaven, gave thanks to thee, holy father, almighty eternal God, blessed it, brake and gave to his disciples and said : Take ye and eat, This is my body, which is given for you. Do this in remembrance of me.

Likewise also after the Supper he took the cup in his holy and worthy hands, looked up into heaven, gave thanks to thee, holy Father, almighty eternal God, blessed and gave his disciples and said : Take and drink ye all of this, For this is my blood of the new testament, which is shed for you and for many for the remission of sins. This do as often as ye drink of it, in remembrance of me.

¹ Formulae uerborum institutionis sacrosanctae Caenae Dominicae, prout ea ab Euangelistis, & Paulo, & in Liturgijs SS. Patrum annotatur.

Matth. xxvi. Marc. xiiii. Luc. xxii. Paul. 1 Cor. xi. Ex Liturgijs. Lit. S. Apostolorum. Lit. Jacobi Apostoli. Lit. Basilii. Lit. Chrysostomi. Ambrosii. Gregorii.

*Eleuatio fit.**Qua facta laudes subiiciuntur sequentes.*

Et ideo cum Angelis et Archangelis, cum thronis et dominationibus, cumque omni militia caelestis exercitus, Hymnum gloriae tuae canimus, sine fine dicentes :

Therföre wij med alla änglar och öffueränglar medh throner oc herskap, och medh alla himmelska härskarar siunge tinne ähros loff song vthan ända, så säyandes :

His finitis dicitur sequens Hymnus, qui uocatur Graecis Trisagion.

Sanctus, Sanctus, Sanctus, Dominus Deus Zebaoth. Pleni sunt caeli et terra gloria tua. Osianna in excelsis. Benedictus qui uenit in nomine Domini. Osianna in excelsis.

Heligh, heligh, heligh, Herre Gudh Zebaoth. Fulle äro himblanar och iorden aff tina herligheet. Osianna j högdenne. Welsignat wari han som kommer j Herrans namn. [Osianna j högdenne.]

Dum chorus canit Hymnum Sanctus, celebrans sequentem legit orationem. Quando autem legendo sacra peraguntur Liturgiae officia, oratio illa continua lectione Hymno subiicitur.

¹ Memores igitur et nos Domine salutaris huius mandati, et tam beatae passionis et mortis nec non ex mortuis

Therföre wij oc o Herre Gudh ihughkomme thenna saliga befallningen, oc samma tins sons wårs Herras Jesu

Therefore with all angels and archangels, with thrones and dominations, and with all the heavenly hosts, we sing the song of praise that hath no ending in thine honour, saying thus :

Holy, holy, holy, Lord God of Sabaoth. The heavens and the earth are full of thy glory. Hosanna in the height. Blessed is he that cometh in the name of the Lord. Hosanna in the height.

Therefore we also remember, o Lord God, this blessed command and the same thy son our Lord Jesus Christ's holy passion and death, his resurrection and ascension. And this thy son thou hast in thy

¹ <“Memores . . . mandati” is from Lit. S. Chrys. (*Litt. E. & W.*, p. 386) in the translation *Diuina missa Sancti Ioannis Chrysostomi*, Venice, 1528.>

resurrectionis, sed et in caelos ascensionis eiusdem filij tui Domini nostri Jesu Christi Quem immensa tua misericordia nobis donasti ac dedisti, ut uictima pro peccatis nostris fieret, et una sui oblatione in cruce, solueret tibi pro nobis precium redemptionis nostrae, et iusticiae tuae satisfaceret, et impleret Sacrificium profuturum electis ad finem usque mundi Eundem Filium tuum, eiusdem mortem et oblationem, hostiam puram, hostiam sanctam, hostiam immaculatam, propitiationem, scutum et umbraculum nostrum contra iram tuam, contra terrorem peccati et mortis, nobis propositum fide amplectimur, tuaeque praeclarae Maiestati humilimis nostris precibus offerimus. Pro tantis tuis beneficijs pio cordis affectu, et clara uoce, gratias agentes, non quantum debemus, sed quantum possumus.¹

Christi helga pino och dödh, hans vpståndelse oc himmelfärd. Hwilken tin son, tu aff omäteliga barmhertigheet oss skenckt oc giffuit haffuer at han itt offer för våra synder bliffua skulle, oc med sitt eenda offer på korset, wår återlösningz betalning vthretta, tina rettwiso fyllest göra, och itt sådant offer fulkompna, som allom vthualdom tiäna skulle til godo in til werldennes ända. Samma tin Son, samma offer, som är itt reent, heligt och obesmittat offer, til wår försoning, sköld, skerm oc skiwl emot tina wrede, emot syndennes oc dödzens förskreckelse oss föresteldt, fatte och anamme wij medh troonne, och med våra ödmuika böner frambäre för titt ährefulla maiestet. För sådana tina stora welgerningar tacke w[i]j tig innerliga medh hierta och mun, doch icke som wij plictige äre, vtan så mykit wij förmåghe.

boundless mercy sent and given unto us, that he might be an offering for our sins, and by his one offering on the cross pay the price of our redemption, fulfil thy justice and make perfect such an offering as might serve for the welfare of all the elect unto the end of the world. The same thy Son, the same offering, which is a pure, holy and undefiled offering, set before us for our reconciliation, our shield, defence, and covering against thy wrath, against the terror of sins and of death, we take and receive with faith and offer before thy glorious majesty with our humble supplications. For these thy great benefits we give thee fervent thanks with heart and mouth, yet not as our bounden duty is but according to our power.

¹ <“gratias agentes . . . possumus” is from Ap. Constt. (*Litt. E. & W.*, p. 20).>

Et supplices te per eundem Filium tuum unicum intercessorem nostrum in arcano consilio diuinitatis a te constitutum, Dominum nostrum Jesum Christum rogantes, ut propitio ac sereno uultu ad nos nostrasque preces respicere digneris, easque in caeleste altare tuum in conspectu diuinae maiestatis tuae suscipias, gratas et acceptas clementer habeas, faciasque ut quotquot ex hac altaris participatione benedictum et sanctificatum cibum et potum, panem sanctum uitae aeternae, et calicem salutis perpetuae, sacrosanctum Filij tui corpus et preciosum eius sanguinem sumserimus omni benedictione caelesti et gratia repleamur.

Nobis quoque peccatoribus de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus, et omnibus sanctis tuis. Intra quorum nos consortium non aestimator meriti

Oc bidie wij tig ödmiukelig genom samma tin sonsom tu vthi titt Gudhdomligha lönlige rådth til wår eenda midlare oss förestelt haffuer, at tu werdigas med barmhertigh och mild öghon oss och wåra böner ansee, them til titt himmelska altare in för titt Guddomliga maiestet läta komma och tigh behagha, at wij alle som widh thetta altare deelachtige bliffua, aff then welsignadhe och heliga spijs och dryck, thet ewiga lifzens helga bröd, och then ewigha salighetennes Kalck, som är tins Sons helga lekamen och dyrbara blodh, måghe ock med all himmelsk welsignelse och nådh vpfylte warda.

Wij bidie tigh och o Herre Gudh, at tu werdigas giffua oss arma syndiga menniskior, som på tina margfalliga barmhertigheet förhoppes, at wij måtte intagne bliffua ibland tina helga Apostlar, Martyrer oc all tijn helgon, ibland huilkas taal lät

And we humbly beseech thee through the same thy son, whom thou in thy Godly and secret counsel hast set before us as our only mediator, that thou wilt vouchsafe to look upon us and our prayers with mercy and pitying eye, suffer them to come to thy heavenly altar before thy Divine majesty and be pleasing unto thee, that all we who are partakers at this altar of the blessed and holy food and drink, the holy bread of eternal life and the Cup of eternal salvation, which is the holy body and precious blood of thy Son, may also be fulfilled with all heavenly benediction and grace.

We pray thee likewise, o Lord God, that thou wilt vouchsafe to grant us poor sinful men who trust in thy manifold mercies, that we may be received among thy holy Apostles, Martyrs and all thy saints, in the number of whom suffer us to be, not of our merit, but of thy

sed ueniae quaesumus largitor
admitte, Per eundem Christum
Dominum nostrum

Per quem Domine omnia
bona semper creas, sanctificas,
uiuificas, benedicis et praestas
nobis. Per ipsum et cum ipso,
et in ipso sit tibi Deo Patri
omnipotenti in unitate Spiritus
sancti omnis honor et gloria.
Per omnia secula seculorum.
Amen.

oss komma, icke aff förtienst,
vthan aff tina mildheet, som
wåra synd och brist förlåter.
Genom samma Jesum Christum
wår Herra.

Genom huilken tu Herre alt
gott altijd werckar, helgar, gör
lijffachtigt, welsignar och oss
förläner. Genom honom medh
honom och j honom wari tigh
alzmechtighe Gudh Fader och
them helga Anda, all ähra, loff
och prijs. Ifrå euigheet til
euigheet. Amen.

<7. THE LORD'S PRAYER.>

III.

*Hymno Trisagio & preceatione praecedente finitis, celebrans
orationem dicit Dominicam.*

Oremus.

Praeceptis salutaribus moniti,
et diuina institutione formati
audemus dicere :

Pater noster qui es in caelis.
Sanctificetur nomen tuum : Ad-
ueniat regnum tuum. Fiat
uoluntas tua sicut in caelo et in
terra : Panem nostrum quoti-
dianum da nobis hodie. Et

Läter oss bidia.

Såsom wår Herre Jesus
Christus sielffuer oss lärdt haf-
fuer så säyandes :

Fadher wår som äst j him-
blom. Helgat warde titt namn.
Tilkomme titt Rike. Skee tin
wilie såsom j himmelen så ock
på iordenne. Wårt dagligha
brödh giff oss idagh. Och förlåt

compassion, who forgivest our sins and failings. Through the same
Jesus Christ our Lord.

By whom thou, o Lord, dost ever create, sanctify, quicken, bless
and grant us every good thing. Through him, with him, and in him
be all honour, glory and praise unto thee almighty God Father and to
the holy Spirit, from everlasting to everlasting. Amen.

Let us pray.

As our Lord Jesus Christ himself hath taught us, saying thus :

Our Father, which art in heaven. Hallowed be thy name. Thy
kingdom come. Thy will be done as in heaven so upon earth. Give

dimitte nobis debita nostra, oss våra skulder, såsom ock wij
sicut et nos dimittimus debi- förlåte them oss skyldige äro.
toribus nostris. Et ne nos in- Och inledh oss icke i frestelse.
ducas in tentationem. Sed Vtan frels oss ifrå ondo. Amen.
libera nos a malo. Amen.

Cum diuina officia legendo peraguntur, Orationi Dominicae subijcitur haec precatio.

Libera nos quaesumus Frels oss Herre Gud ifrå alt
Domine ab omnibus malis prae- ondt, bådhe thet framfarna,
teritis, praesentibus et futuris. närwarande, och hwad tilstunda
Da propitius pacem in diebus kan. Förlån oss nådeliga fred
nostris, ut ope misericordiae j våra dagar, at wij vnder tijn
tuae adiuti, et a peccato simus barmhertighetz skyd oc skerm
semper liberi, et ab omni per- måge ifrå syndena frelste, och
turbatione securi. Per Domi- för all anfectning säkre wara.
num nostrum Jesum Christum. Genom Jesum Christum vår
Amen. Herra. Amen.

<8. THE COMMUNION.>

III.

Salutatio cum conuersione ad populum.

Pax Domini sit semper uobis- Herrans fredh wari medh
cum. idher.
Et cum Spiritu tuo. Så ock medh tinom anda.

us to-day our daily bread. And forgive us our debts, as we forgive them that are our debtors. And lead us not into temptation. But deliver us from evil. Amen.

Deliver us o Lord from all evil, both the past, the present, and that which may come. Grant us gracious peace in our days, that beneath thy merciful protection and defence, we may be free from sins and safe from all affliction. Through Jesus Christ our Lord. Amen.

The peace of the Lord be with you.
And with thy spirit.

Deinde, si necessum fuerit & temporis ratio ferat, celebrans conuersus ad populum, hanc adhortationem, de uera præparatione ad communionem faciendam, recitat.

Dilecti in Christo, cum in præsentia celebretur Coena Domini nostri Jesu Christi ut dispensetur uenerandum corpus et pretiosus sanguis ipsius: consultissimum est, ut juxta doctrinam B. Pauli Apostoli omnes et singuli nos ipsos probemus, atque ita de pane illo edamus, et de calice illo bibamus. Ita autem recte nos probamus, cum consideramus delicta et peccata nostra, et dolemus nos Deum offendisse, ac propterea iusticiam et remissionem peccatorum nobis in hoc Sacramento propositam esurimus et sitimus, et constitutum habemus nos emendare, a peccatis desistere, uitamque uiuere nouam et iustam. Eam namque ob causam Dominus noster potissimum præcepit ut hoc Sacramento utamur in ipsius memoriam, hoc est, ut uenerandae ipsius mortis et effusi sanguinis pia meditatione recordemur, et firmissime

Käre wener, Effter wij här begå wårs Herres Jesu Christi Natward, j hwilkom vthspisat warder hans werdiga lekamen och dyra blodh: är för then skul rådeligit, som S. Påuel Apostel oss lærer, at wij hwar j sin stadh bepröffue oss sielffua, och så äte aff thetta brödh och dricke aff thenna kalk. Och pröffue wij oss tå retzliga, när wij besinne wår brott och synder och tycke thet illa wara, at wij haffue förtörnät Gud, och therföre hungre och torste refterdighetena och syndernas förlåtelse, then oss j thetta Sacramentet tilbudin warder, och achte här effter bättra oss, wenda igen aff syndenne, och leffua vthi itt nytt och refterdigt leffuerne. Ty haffuer ock wår Herre enkannerligha befalt, at bruka thetta Sacramentet, sigh til åminnelse, thet är, at man här medh ihugkommer hans werdiga dödh och blodz vthgiutelse, och betencker

Dear friends, Forasmuch as we are here celebrating the Supper of our Lord Jesus Christ, in which is administered his worthy body and precious blood: for that reason it is advisable (as S. Paul the Apostle teacheth us) that we should, each in his place, examine ourselves, and so eat of this bread and drink of this cup. And we then examine ourselves rightly, if we consider our trespasses and sins, and bethink us that it is an ill thing that we have provoked God, and therefore hunger and thirst after the forgiveness of our sins, which is offered unto us in this Sacrament, and hereafter intend to amend ourselves, turn again from sins, and live a new and righteous life. For chiefly also hath our Lord commanded us to use this sacrament for a remembrance of himself, namely that one should herewith remember his worthy death and

credamus ac statuamus id in remissionem peccatorum nostrorum factum esse. Quare si nos ex pane et calice illo edimus et bibimus, fide scilicet firmiter nitente uerbis illis quae hic audimus, quod Christus mortuus et sanguis ipsius effusus sit pro peccatis nostris, certo et nos consequimur remissionem peccatorum : atque ita euitemus mortem, peccati stipendium : et cum Christo adipiscimur uitam aeternam. Quam nobis omnibus concedat et largiatur omnipotens Deus Pater et Filius et Spiritus sanctus. Amen.

oc troor fulleliga, at thet til våra synders förlåtelse skeedt är. Therföre om wij nu äte aff thetta brödh, och dricke aff thenna kalk medh een sådana fasta troo til the ord, som wij här höre, at Christus är dödh oc hans blodh vthgutin för våra synder, få wij ock så för wisso syndernas förlåtelse, och vndwike ther medh döden, som syndennes lön är, och fååm ewinnerligit lijff medh Christo. Thet vnne och giffue oss allom alzmechtige Gudh Fadher och Son och then helge Ande.

Ante dispensationem & communionem Sacramenti haec oratio dicitur.

Domine Jesu Christe, Fili Dei uiui, saluator mundi, uerus Deus et homo : Libera nos per sacrosanctum corpus et sanguinem tuum ab omnibus iniquitatibus nostris, et uniuersis malis : et fac nos tuis semper obedire mandatis, et a tua

O Herre Jesu Christe, leffuandes Gudz son, werldennes frelsare, sanner Gudh och meniskia : Frels oss genom tin helga lekamen och blod ifrå alla våra synder, och ifrå alt ondt, och hielp at wij altijdh fulborde tijn helga Bodh och

blood-shedding, and consider and fully believe that this hath been done for the remission of our sins. Therefore if we now eat of this bread and drink of this cup with so firm a faith in the word that we hear here, namely that Christ hath died and shed his blood for our sins, we shall likewise assuredly find remission of sins, and therewith escape death which is the wages of sin, and lay hold on eternal life with Christ. May God, Father and Son and the holy Spirit grant and give this unto us all.

O Lord Jesu Christ, son of the living God, saviour of the world, very God and man : Deliver us by thy holy body and blood from all our sins and from all evil, and help us that we may ever fulfil thy holy

misericordia nunquam in perpetuum separari permittas. Qui cum Patre et Spiritu sancto uiuis et regnas Deus in secula seculorum. Amen.

befalning, och aldrih skilies ifrå tina barmhertigheet til ewig tidh, Tu som leffuer och regnerar medh Fadrenom och them helgha Anda en Gudh ifrå euigheet til euigheet.

Alia oratio

Perceptio corporis et sanguinis tui Domine Jesu Christe, quod nos indigni sumere praesumimus, non praeueniat nobis in iudicium et condemnationem: Sed pro tua pietate prosit nobis ad tutamen mentis et corporis, et ad medelam percipiendam. Qui uiuis et regnas cum Deo Patre in unitate Spiritus sancti Deus per omnia secula seculorum. Amen.

Herre Jesu Christe, lät tins lekamens och blodz deelachtigheet, hwilken wij owerdighe menniskior achte at bruka, icke komna oss til doom och fördönelse, vthan wara oss effter tijn mildheet, til lijffz och siäls beskydd, beskerm och läkedom. Tu som leffuer och regnerar medh Gudh Fader och them helga Anda en Gud nu och til ewigh tijdh. Amen.

v.

Sacerdos iunctis manibus ante pectus et capite inclinato dicit praeconium Baptistae, ut sequitur.

Agnus Dei qui tollis peccata mundi, miserere nobis.

O Gudz lamb som borttagher werldennes synder, förbarma tigh öffuer oss.

Law and commandment nor ever be sundered from thy mercy unto all eternity, Thou who livest and reignest with the Father and the holy Spirit, one God, from everlasting to everlasting.

O Lord Jesu Christ, grant that the communion of thy body and blood which we unworthy men are minded to receive, may not lead us into judgment and damnation, but according to thy mercy be unto us for the safety, protection, and healing of life and soul. Thou who livest and reignest with God [the] Father and the holy Spirit, one God, now and for all eternity. Amen.

O lamb of God that takest away the sins of the world, have mercy upon us.

Agnus Dei qui tollis peccata
mundi, miserere nobis.

O Gudz lamb som bort-
tagher werldennes synder, för-
barma tigh öffuer oss.

Agnus Dei qui tollis peccata
mundi, Dona nobis pacem.

O Gudz lamb som borttagher
werldennes synder, Giff oss tin
fredh oc welsignelse.

Cum Sacerdos communicantibus porrigit corpus Domini dicit:

Corpus Domini nostri Jesu
Christi custodiat animam tuam
in uitam aeternam.

Wårs Herras Jesu Christi
Lekamen beuare tina siäl til
ewinnerligt lijff.

Respondet communicans, Amen.

Cum calicem distribuit dicit:

Sanguis Domini nostri Jesu
Christi custodiat animam tuam
in uitam aeternam.

Wårs Herras Jesu Christi
Blodh beware tina siäl til
ewinnerligt lijff.

Respondet communicans, Amen.

*Celebrans ipse communicaturus, sumto in manus benedicto &
sanctificato Pane, reuerenter genu flectit, dicens:*

Panem caelestem accipiam
et nomen Domini inuocabo.

Jagh wil tagha thet him-
melska brödheth och åkalla Her-
rans nampn.

O lamb of God that takest away the sins of the world, have mercy upon us.

O lamb of God that takest away the sins of the world, Grant us thy peace and blessing.

The Body of our Lord Jesus Christ preserve thy soul unto everlasting life.

The Blood of our Lord Jesus Christ preserve thy soul unto everlasting life.

I will take the bread of heaven and call upon the name of the Lord.

Deinde ter dicit :

Domine non sum dignus, ut
intres sub tectum meum, sed
tantum dic uerbo et sanabitur
anima mea.

Herre, iagh är icke werdigh,
at tu skalt gå vnder mitt taak,
vtan sägh allenast itt ord, så
bliffuer mijn siäl helbregda.

Sunturus dicit :

Corpus Domini nostri Jesu
Christi custodiat animam meam
in uitam aeternam.

Wårs Herras Jesu Christi
Lekamen beuare mijn siäl til
ewinnerligit lijff.

*Sumto corpore Christi, iunctis manibus, cogitationes occupatas
habeat in meditatione sanctissimi Sacramenti, ut nobis usus eius
salutaris esse possit. Deinde accepturus calicem in manus,
reuerenter genu flectit dicens:*

Quid retribuam Domino pro
omnibus quae retribuit mihi ?

Hwar medh skal iagh betala
Herranom, för alla hans wel-
gerningar, som han migh be-
wijst haffuer ?

Calicem salutaris accipiam et
nomen Domini inuocabo. Lau-
dans inuocabo Dominum, et ab
inimicis meis saluus ero.

Jagh wil anamma salighe-
tennes kalk, och åkalla Herrans
namn. Jag wil loffua och åkalla
Herran, så warder iagh frelst
ifrå mina owener.

Participans de calice dicit :

Sanguis Domini nostri Jesu
Christi custodiat animam meam
in uitam aeternam.

Wårs Herras Jesu Christi
blodh beware mijn siäl til
ewinnerligit lijff.

Lord, I am not worthy that thou shouldst come under my roof,
but speak a word only, and my soul shall be healed.

The Body of our Lord Jesus Christ preserve my soul unto ever-
lasting life.

What reward shall I give unto the Lord for all the benefits he
hath done unto me ?

I will receive the cup of salvation and call upon the name of the
Lord. I will praise and call upon the Lord, so shall I be delivered from
mine enemies.

The Blood of our Lord Jesus Christ preserve my soul unto ever-
lasting life.

Postea secum dicit :

Quod ore sumsimus Domine
pura mente capiamus, Et fiat
nobis remedium sempiternum.
Per Christum Dominum nos-
trum. Amen.

Thet wij Herre medh munnen
vndfåt haffue lät oss thet med
itt reent hierta behålla, Oc ware
oss til en ewigh läkedom. Genom
Jesum wår Herra. Amen.

Deinde infundit parum uini in calicem, quod ubi ebibit, secum dicit :

Corpus tuum, Domine, quod
sumsimus et sanguis quem
potauimus adhaereat uisceribus
animae nostrae, et praesta omni-
potens Deus, ut in nobis non
remaneat ulla scelerum macula,
quos tua pura et sancta refe-
cerunt Sacramenta. Qui uiuis
et regnas in secula seculorum.
Amen.

Herre tin lekamen som wij
auanmat haffue, oc tin blodh
som wij druckit haffue, komme
wår siäl til godhe, Och giff
alzmechtighe Gudh, at ingen
synda fleck och oreenligheet
måtte j oss wara, them tijn rena
oc helga Sacrament weder-
qweckt haffua. Tu som leffuer
oc regnerar ifrå euigheet til
euigheet. Amen.

Interea dum communionis actio celebratur, Chorus continuat cantum. Cantari autem ut plurimum sub communionem solet cantum precationis pro Pace, Förlän oss Gudh etc. Interdum, cum plures assunt communicantes, nonnullae aliae cantiones praesenti actioni congruentes adduntur. Rectissime autem hic canitur Responsorium Discubuit Jesus, eo quod in hac cantione, ipsa Sacramenti institutio commemoratur.

[Discubuit Jesus et discipuli eius cum eo et ait, Desiderio desiderauit hoc Pascha manducare uobiscum antequam patiar, et accepta pane gratias agens fregit et dedit illis dicens Hoc est corpus meum. Et accepto calice gratias agens dedit et ait illis dicens Hic est sanguis meus. Edite et bibite ex hoc omnes et facite quotiescumque feceritis in mei commemorationem.]

Grant, o Lord, that what we have received with our mouth, we may keep with a pure heart, that it may be unto our eternal healing. Through Jesus our Lord. Amen.

O Lord, may thy body, which we have received, and thy blood, which we have drunk, be to our souls' good, And grant, almighty God, that no stain of sin and impurity may be in us, whom thy pure and holy sacrament hath refreshed. Thou who livest and reignest from everlasting to everlasting. Amen.

Gloria patri potentissimo et filio eius unigenito et Spiritui sanctissimo paraclito sicut erat in principio.]¹

Item Antiphona illa, O sacrum conuiuium.

[O sacrum conuiuium in quo Christus sumitur, recolitur memoria passionis ejus, mens impletur gratia, et futurae gloriae nobis pignus datur, Alleluia.]²

VI.

Communione peracta, sacerdos conuersus ad populum dicit:

Dominus uobiscum.

Herren wari medh idher.

Et cum spiritu tuo.

Så ock medh tinom anda.

VII.

Deinde dicit unam aut alteram ex sequentibus Collectis, quas uocant Complendas, in quibus Sacerdos gratias agit Deo propter acceptam communionem corporis et sanguinis Domini, non pro se solum, sed etiam pro caeteris.

Oremus.

Läter oss bidia.

Gratias agimus tibi omnipotens sempiterna Pater, qui sanctam et salutarem hanc Caenam, per Filium tuum Jesum Christum nostri causa instituisti. Concede item nobis quaesumus eam ita in tui memoriam celebrare, ut intelligamus ac recolamus, quid nostri causa praestiteris. Per eundem

Wij tacke tigh alzmechtige ewige Fader, som thenna helga och helsosamma Natward, genom tin Son Jesum Christum för våra skuld stichtat haffuer. Och bidie tigh, at tu wille förläna oss tina helga nåd, til at så begå här medh tijn åminnelse, at wij måge lära besinna, hwad tu för våra skul

The Lord be with you.
And with thy spirit.

Let us pray.

We thank thee, almighty eternal Father, who hast through thy Son Jesus Christ for our trespasses instituted this holy and wholesome Supper: and pray thee that thou wilt grant us thy holy grace so to celebrate herewith thy memorial that we may learn to consider what

¹ <From the Brandenburg Kirchenordnung, 1540. Cf. the Pfalz-Neuburg Kirchenordnung, 1543.>

² <An antiphon to the *Magnificat* in the office of Corpus Christi.>

Filium tuum Dominum nostrum
Jesum Christum qui tecum uiuit
et regnat in unitate Spiritus
sancti Deus per omnia secula
seculorum.

Resp. Amen.

Sacrorum mysteriorum tuo-
rum Domine omnipotens Deus
participes facti, da quaesumus
ut tecum et cum omnibus
electis tuis sanctis aeternae tuae
gloriae consortes fiamus. Per
Christum Jesum Dominum nos-
trum.

Resp. Amen.

Omnipotens sempiterna Deus,
Pater caelestis, qui tuam nobis
semper exhibueras bonitatem
et misericordiam: tribue nobis
quaesumus ut tua gratia, ita
sanctis tuis Sacramentis uta-
mur, ac fruamur, ut et spirit-
ualia nobis in illis proposita
accipiamus, et a tua nunquam
laude cessemus. Per Christum
Dominum nostrum. Amen.

thou hast wrought for our sakes. Through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the holy Spirit in one godhead from everlasting to everlasting.

O Lord almighty God, who has suffered us to be partakers of thy Sacrament, We beseech thee that thou wilt likewise suffer us to partake of thine eternal honour and glory together with thee and all thine elect saints. Through Jesus Christ our Lord.

O almighty eternal God, our dear heavenly Father, thou who hast ever shown unto us thy goodness and mercy: Give us grace so to celebrate and use thy holy Sacraments, that we may apprehend the spiritual good that they carry with them, and evermore glorify and praise thee. Through Jesus Christ our Lord. Amen.

giordt haffuer. Genom samma
tin Son Jesum Christum wår
Herra, som leffuer och regnerar
medh tig oc them helgha Anda,
uthi en guddom, aff euigheet til
euigheet.

Alia.

O Herre alzmechtige Gudh,
som haffuer lätit oss j tijn
Sacrament deelachtiga warda,
Wij bidie tigh, at tu läter oss
ock så medh tigh och all tijn
vtkoradhe helgon vthi tina
euiga ähro oc herligheet dee-
lachtiga warda. Genom Jesum
Christum wår Herra.

Alia.

O alzmechtige ewighe Gudh
wår käre himmelske Fader,
tu som altidh haffuer bewijst
oss tina godheet och barm-
hertigheet: Giff oss nådena, til
at så begå och bruka tijn helga
Sacrament, at wij måghe vndfå
thet andeliga goda som the medh
sigh haffua, och altidh loffua oc
prisa tigh. Genom Jesum
Christum wår Herra. Amen.

Alia.

Gratias tibi reterimus omnipotens Deus, salutaribus muneribus uegetati, tuam misericordiam deprecantes, ut eorum participatio nobis ad fidei nostrae et ardentis dilectionis erga proximum proficiat augmentum. Per Christum Dominum nostrum. Amen.

Wij tacke tigh, alzmechtige Gudh, at tu oss genom thenna helsosamma gåffuo wedherqweckt haffuer. Och bidie tina barmhertigheet, at tu låter oss thet komma til godho och wåra troos förökelse, och at wij jbl-and oss inbyrdes måge haffua en brinnande kärleek. Genom Jesum Christum vår Herra. Amen.

Alia.

O pie Jesu Christe, qui nos ad hanc Caenam uocasti, tibi toto pectore gratias agimus, quod ad eam et intellectum et uoluntatem nostram direxeris. Gratias item tuae clementiae referimus, fide et caritate illuminati teipso satiati, tua diuinitate repleti ac circumdati: O dilecte Jesu, mane nobiscum. In manus enim tuas nos commendamus, confidentes tecum nos aeternum mansuros. Amen.

O tu milde Jesu Christe, som oss til thenna Natuarden kallat haffuer, wij tacke tig aff alt hierta, at tu oss ther til förstånd och wilia giffuit haffuer. Wij tacke ock tina barmhertigheet, at tu oss med troo och kärleek vplyst haffuer, oss medh tig sielff spisat, med tin Guddom vpfylt oc kringherfftt haffuer. O elskelige Jesu, bliff när oss. Ty wij giffue oss j tina hender, och förlåte oss på tigh, at wij måge bliffua ewinnerliga när tigh. Amen.

We thank thee, almighty God, that thou hast quickened us through this wholesome gift: And pray thy mercy that thou wilt suffer it to benefit and to increase our faith, and that we may have a burning love for one another among us. Through Jesus Christ our Lord. Amen.

O thou gentle Jesu Christ, who hast called us to this Supper, we most heartily thank thee, that thou hast given us understanding and desire thereof. We thank likewise thy mercy that thou hast enlightened us with faith and love, fed us with thine own self, filled and compassed us about with thy Godhead. O loving Jesu, abide with us. For we give ourselves into thy hands and put our trust in thee, that we may abide with thee for evermore. Amen.

VIII.

Orationibus dictis, celebrans uertit se ad populum, et dicit :

V. Dominus uobiscum. Herren wari med ider.
R. Et cum spiritu tuo. Så ock med tinom anda.

Consistens ita uersa ad populum facie, dicit :

V. Benedicamus Dominum. Tackom och loffuom Herran.
R. Deo dicamus gratias. Gudi wari tack och loff.

IX.

Postremo conuersus ad altare dicit solennem benedictionem, quae extat Numeri VI.

Inclinantes corda uestra ad Deum, suscipite benedictionem. Böier idhor hierta til Gudh, och anammer welsignelse.

Benedicat nos Dominus et custodiat nos : ostendat Dominus faciem suam nobis, et miseretur nostri : conuertat Dominus uultum suum ad nos, det nobis aeternam pacem. In nomine Patris et Filii et Spiritus sancti. Herren welsigne oss och beware oss : Herren vplyse sitt ansichte öffuer oss och ware oss nådeligh : Herren wende sitt ansichte til oss och giffue oss en ewigh fredh. J nampn Fadhers och Sons och thens helge Andes.

Respondet Chorus seu minister.

AMEN.

The Lord be with you.
And with thy spirit.

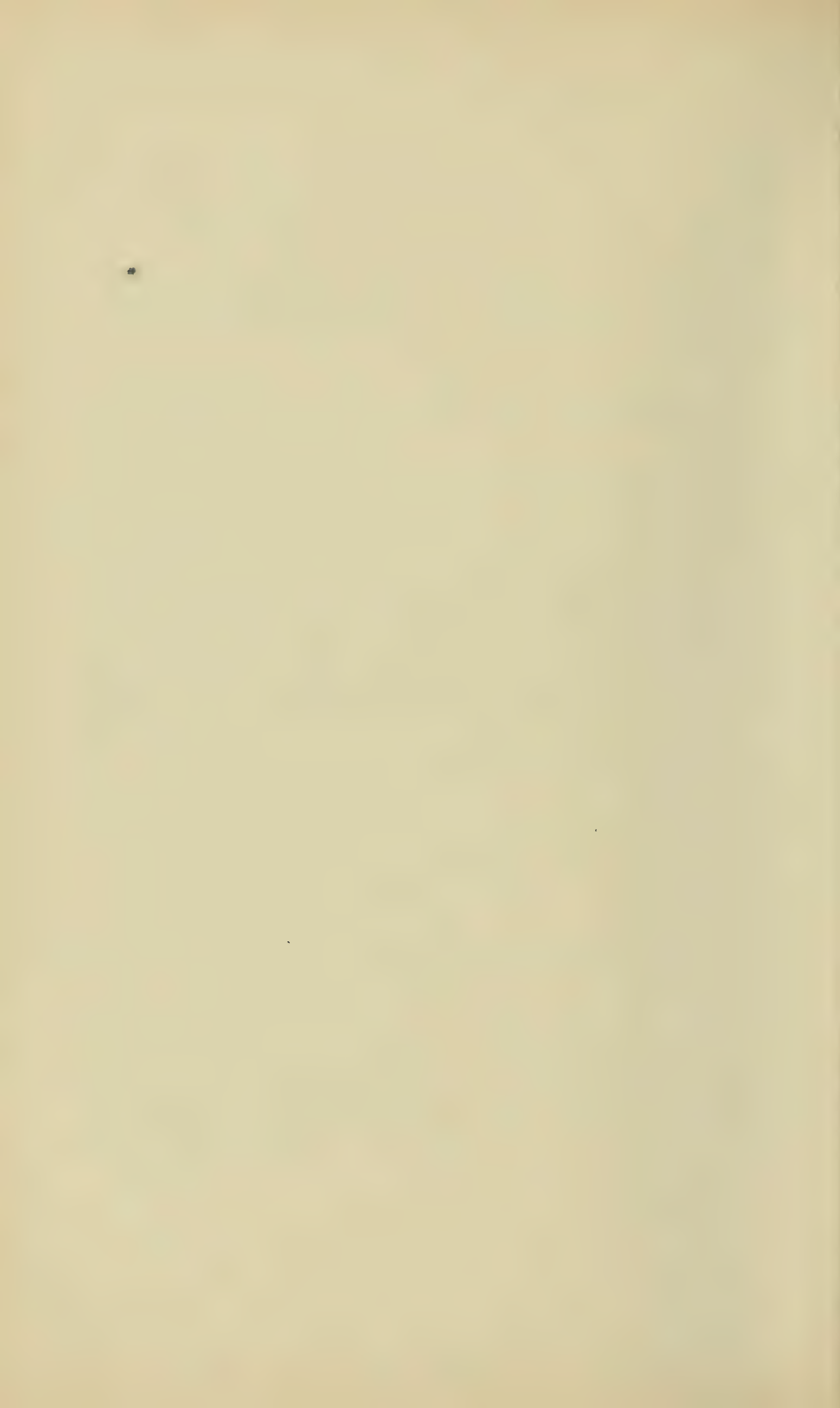
Let us give thanks and praise unto the Lord.
Thanks and praise be unto God.

Bow your hearts to God and receive the blessing.

The Lord bless us and keep us : the Lord make his countenance to shine upon us, and be gracious unto us : the Lord turn his countenance toward us and give us an eternal peace. In the name of Father and Son and the holy Spirit. Amen.

V.

THE COMMUNION OFFICE OF
CHARLES IX.



V.

THE COMMUNION OFFICE OF CHARLES IX.

THE Upsala Möte of 1593, after rejecting the liturgy of the late King John III, ratified the Church Order of 1571 and the Manual of 1529 as a safeguard against Romanism on the one hand and Calvinism on the other; and the unanimity of the clergy and people in their decision gave fair promise of peace in religious matters. In particular it did not seem likely that any further experiments would be made in the development of the mass, but rather that the office of 1557 would be adopted with little or no alteration. King John's successor, however, was a Calvinist at heart: Duke Charles, or Charles IX as he was called after his coronation, was anxious to revise the existing offices, and as a revision of 1598 had left the mass practically untouched, Charles determined to undertake one that should be more in accordance with his own ideas.

The main features of the communion office of 1600 which was one of the results of his labours, are as follows:—The words of institution of the Lord's Supper are repeated *five* times, four times in succession in the introductory exhortation, and once again in the preface: they are treated purely as a record of an historical event in the earthly life of Our Lord, evidently for the purpose of annulling the Lutheran doctrine of the "ubiquitas carnis Christi." Furthermore the communion address (*nattvarvsförmaning*), which includes the ten commandments with a running commentary, is framed in words which exclude all conception of an objective presence of Christ in the sacrament of the altar even at its reception. These two points alone indicated the dogmatic trend of the mass, and ensured the opposition of the priesthood. The office met with no success: the clergy declined to accept the proposal, and Charles was therefore obliged to begin his work over again in the endeavour to win their adherence by a more moderate suggestion. For this purpose he engaged the co-operation of his chaplain, Theodoricus Micronius, a thorough Calvinist, whose influence upon his master, though in a contrary direction, may be compared to the influence of Petrus Fecht upon King John. Their

joint labours resulted in a new proposal, published in the year 1602. This included a communion office, which though somewhat less mutilated than its immediate predecessor, is a glaring example of liturgical impropriety.

We are met at the beginning by the disuse of the title "mass," which it shared with the proposal of 1600; this is the first time that the title was dropped in favour of the title "Lord's Supper" (*Herrans Nattvard*). No objection was apparently felt to the retention of the word "altar,"¹ which appears in the first rubric, though "priest" (*präst*) was abandoned in favour of "preacher" (*predicant*), a title, however, which does not describe the office of celebrant. The mass is furthermore marked by some features which can only be described as deformities: for instance the dislocation of the Induction, which is placed before the Preparation, is a departure from primitive custom: in the Preparation itself the absolution is actually placed *before* the exhortation and the confession; it is preceded, however, by a prayer for forgiveness which the preacher is directed to pronounce "over the people" (*öfwer folcket*). This prayer appears to take the place of the collect for the day, which is entirely omitted. The exhortation, which is that of Olavus Petri, contains one significant alteration: "his worthy body and blood *in* bread and *in* wine" becomes: "*the sacrament of* his worthy body and blood *with* bread and wine." The confession is followed by a prayer of inordinate length, repeated by preacher and people together, which, beginning with Adam and ending with Christ, is an example of tortuousness and *banalité* which it would be hard to parallel: its prolixity and repetitions are quite alien to the form of the medieval prayer. The single lection (1 Cor. xi.) is followed by an examination of the congregation in place of the sermon, concluding with a second absolution in much more direct terms than those of any known Swedish formula: it is difficult to discover the authors' exact intention in this duplication of the absolution formula. The offertory is entirely omitted, and no reference whatever is made to the preparation of the elements, which, presumably, as in the mass of 1531, were placed upon the altar before the celebration. The preface and canon follow: in the former the words:—"that we should at all times and in all places give thanks and praise unto thee," appear with the omission of the words "and praise," perhaps because they suggested the Roman

¹ The Swedish word has, it appears, none of the sacrificial conceptions that underlie the English word.

laudes.¹ To the words "and for our admonition" is added "and remembrance," in order to emphasise the strictly commemorative nature of the Lord's Supper. The words of institution are given in the three forms in which they appear in the Gospels, and these are directed to be used alternatively. This is followed by the *Sanctus* and the Lord's Prayer. The Communion is marked by some new features: a repetition of the Pax, and directions for the administration of the sacrament which are altogether new in conception: the words are to be repeated twice only, once for the bread and once for the cup; as there were no altar rails at that time, all the communicants could gather round the celebrant together, and the administration of both kinds proceeded without interruption.² The service concludes with the post-communion, for which four alternatives are given from the 1557 mass, some of which are slightly altered: the beautiful prayer "O thou gentle Jesu Christ . . ." ³ is, however, omitted. The concluding formularies and benediction are omitted. There are two features of this liturgy, which deserve the liturgist's notice: (1) It is the first Swedish office of the mass in which the exhortation before the communion is omitted; but this change was not imitated by those who were responsible for the revision of the mass in 1614. (2) The words of administration, though in other respects a new departure, restore the medieval (and indeed primitive) conception of the words:—

"custodiat *corpus tuum* et animam tuam in vitam eternam,"

which disappeared in the formula of 1531, and has never been recovered: even the *Red Book* followed the precedent of the 1531 mass.⁴

Such was the liturgy which Charles IX and his chaplain commended to the clergy of the Swedish Church. It was intended to conciliate minds that had been offended by the frank medievalism of the *Red Book*, but its effect was the reverse of what was anticipated. The clergy were impressed at once with its feebleness, and began to realise afresh the beauties of the ancient rite which it was intended to supersede, and thus Charles's efforts to convert

¹ The expression is, however, absent in the Latin preface, which reads:—"Nos tibi semper et ubique gratias agere," though John III in his bilingual mass adds the words in the Swedish version. See p. 104.

² The *Agnus Dei* omitted in the 1600 mass, was now restored as a concession.

³ See p. 119.

⁴ One of the formulæ in use at the present time, though less expressive than the Latin, at any rate indicates the doctrine:—

"Jesus Christ, whose body (blood) thou receivest, preserve thee unto everlasting life."

his clergy to his views had the undesired effect of inspiring them with a new appreciation of the former liturgies. After a short discussion with his archbishop, Charles seems to have realised the unsatisfactory nature of his liturgy, and, with a grace and a humility unusual in those in authority, of his own accord he withdrew it: this suppression of his own personal inclinations in the interest of the Church is remarkable in a man whose convictions were thoroughly sincere and deeply rooted.

THE COMMUNION OFFICE OF CHARLES IX.

1602.

<I. THE INDUCTION.>

Når nu Herrans Jesu Christi Natward skal hålles, skal alt folcket stiga fram för altaret, som wele gå til Gudz bordh. Och dhå skal Predicanten wände sigh til folcket, och säya :

When the Supper of the Lord Jesus Christ is to be celebrated, all the people who desire to approach God's board shall come up in front of the Altar. And then the Preacher shall turn to the people and say :

Herre förbarma tigh öfwer oss.

Lord have mercy upon us.

Christe förbarma tigh öfwer oss.

Christ have mercy upon us.

Herre förbarma tigh öfwer oss.

Lord have mercy upon us.

Sedhan :

Then :

Ähra wari Gudh j högdenne, och fridh på jordenne, och menniskiomen en godh wilia,

Glory be to God on high, and on earth peace, and goodwill to mankind,

Wij lofwe tigh, wij wälsigne tigh, wij tilbidie tigh, wij prijse och ähre tigh, wij tacke tigh för tina stora ähro. O Herre Gudh himmelske Konung, Gudh Fadher alzmechtigh, O Herre then aldrahögstes eenfödde Son Jesu Christe, O Herre Gudh, Gudz Lamb, Fadhrens Son, Tu som borttagher werldennes synder, förbarma tigh öfwer oss, Ty tu äst allena heligh, Tu äst allena Herre, Tu äst allena then högste Jesu Christe, medh

We praise thee, we bless thee, we worship thee, we laud and honour thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father almighty, O Lord Jesu Christ, the only-begotten Son of the most high, O Lord God, Lamb of God, Son of the Father, Thou that takest away the sins of the world, have mercy upon us, For thou only art holy, Thou only art the Lord, Thou only art the most

then helga Anda, j Gudz Fad-
hers herligheet, Amen.

*Folcket och Diäknarne¹ skole
siunge medh.*

high Jesu Christ with the holy
Spirit in the glory of God the
Father. Amen.

*The People and the Scholars
shall sing it together.*

<2. THE PREPARATION.>

*Sedhan säger Predicanten til
folcket :*

Herren wari medh idher.

Folcket sware :

Så medh tinom Anda.

*Sedhan hafwer Predicanten
thenna Bön öfwer folcket :*

*Then the Preacher says to the
people :*

The Lord be with you.

The People answer :

And with thy Spirit.

*Then the Preacher pronounces
this Prayer over the people :*

<COLLECT.>

Herre alzmechtige ewige
Gudh, som altijdh hafwer
hördt tin Församblingz bön,
när hon vthi sin nödh, tigh om
hielp åkallat hafwer, Så säger
tu genom tin Elskelige Son
Jesum Christum : Kommer til
migh alle som medh synden
äre beladde, iagh wil wede-
rqueckia ider. Herre alzmech-
tige ewige Gudh, hör nw milde-
ligen tin Församblingz bön, och
förlåt oss våra synder för tin
stora barmhertigheet skuld.
Wedherqweeck oss Herre Jesu
Christe, efter titt nådige löfte
och tilsäyelse. O tu helige
Ande, som af Fadrenom och
Sonenom vthgår, och är jäm-

O Lord almighty eternal God,
who hast ever hearkened to the
prayer of thy Congregation,
when it hath called upon thee
for help in its distress, Thou
sayest this through thy Beloved
Son Jesus Christ : Come unto
me all that are laden with sins,
I will refresh you. O Lord
almighty eternal God, merci-
fully hear now the prayer of
thy Congregation, and forgive
us our sins for thy great mercy's
sake. Refresh us, O Lord Jesu
Christ, according to thy
gracious promise and utterance.
O thou holy Spirit, who pro-
ceedest from the Father and
the Son, and art God coequal

¹ <The word "diäkne" (=Latin, *diaconus*) was used at this period in Sweden to designate the boys of the higher classes in the schools called "gymnasierna": their ages ranged from 14 to 17.>

lijk Gudh medh Fadhren och Sonen, Gör oss beqwäme och wärdige til thette höghe wärck wij nw förhänder hafwe, at thet må wara titt Guddomme- lige Maiestät behageligt, tin Christelige Kyrkio til vpbyg- gelse, och wår swaga troo til styrkia, Så at wij på sidstone måge bekomme ett ewigt lijf, Genom tin Son Jesum Christum wår Herra, Amen.

with the Father and the Son, Make us fit and worthy for the high office we now perform, that it may be pleasing to thy Godly Majesty, to the edifying of thy Christian Church, and the strengthening of our weak faith, that finally we may attain an eternal life, through thy Son, Jesus Christ our Lord.¹ Amen.

<ABSOLUTION.>

Then alzwoldige ewige Gudh för sin stora obegripeliga barm- hertigheet förlåte oss alla wåra synder, och höre mildeligen wåra bön, och gifwe oss nådh til at bättra wårt syndige lef- werne, och styrkie och förmere wåra troo, at wij måge få medh wår Herre Jesu Christo ett ewinnerligt lijf, Amen.

The almighty eternal God of his great incomprehensible mercy forgive us all our sins, and mercifully hear our prayer, and give us grace to amend our sinful life, and strengthen and increase our faith, that we may attain an everlasting life with our Lord Jesus Christ. Amen.

Sedhan säger Predicanten til folcket :

Then the Preacher says to the people :

<INVITATION.>

Kaere wenner, brödher och systrar j Christo Jesu, efter wij nw församlede äre, til at hålla wårs Herres Jesu Christi Nat- ward, och annamma til oss hans wärdige lekamens och blodz Sacrament, medh brödh och wijn, såsom han thet sielf stichtadt och insatt hafwer, för itt åminnelse tekn, at han sin

Dear friends, brothers and sisters in Christ Jesus, now that we are assembled here to cele- brate the Supper of our Lord Jesus Christ, and to receive into ourselves the Sacrament of his worthy body and blood, with bread and wine, as he himself hath instituted and appointed as a token of remembrance,

¹ <The composer of this prayer seems to have forgotten that the latter part of it is addressed to the Holy Spirit.>

lekamen och blodh til wåra synders förlåtelse vthgifwit hafwer. Therföre, medhan wij nw alle, vthan twifwel äre medh synder beswärede, och åstundom syndene gerne qwitte ware, Wele wij falla på wåre knä, och ödmiwke oss in för Gudh wår himmelske Fadher, medh hierta och mun, och bekenne oss för arme älende syndare, såsom wij och äre, bidiandes honom om nådh och miskund, så säyandes hwar j sin stadh.

Och lääs Predicanten thenne Böön.

that he hath given his body and blood for the forgiveness of our sins. Therefore whilst all we are without doubt of a surety laden with sins, and earnestly desire to be free from sins, we will fall down upon our knees and humble ourselves before God our heavenly Father, with heart and mouth, and acknowledge ourselves the wretched miserable sinners that we indeed are, begging him for mercy and pity, each in his place saying thus :

And the Preacher reads this Prayer :

<CONFESSION.>

Jagh fattigh syndigh meniskia, som j synden både afladh och född är, och jämwäl sedan alla mina lijfzdaghar ett syndigt lefwerne fördt hafwer, bekenner migh af alt hiertat, in för tigh alzwoldige ewige Gudh, min käre himmelske Fadher, at iagh icke hafwer elskat tigh öfwer all ting, icke min näste såsom migh sielf, Jagh hafwer (ty werr) j margfalleliga måtto syndat emoot tigh, och tinne helige budhord, både medh tanckar ord och gerningar, och weet migh förthenskuuld helfwetet, och een ewig fördömelse wärth wara, om tu skulle så döma migh som tin stränge rättwijse kräfwer, och mina synder förtient hafwe. Men nw hafwer tu käre himmelske Fadher lofwet, at tu

I, poor sinful man, who was both conceived and born in sin, and ever afterwards have led a sinful life all my days, heartily confess before thee, almighty eternal God, my dear heavenly Father, that I have not loved thee above all things, nor my neighbour as myself ; I have (alas !) sinned against thee and thy holy commandments in manifold ways both in thoughts, words and deeds, and know that for that cause I am worthy of hell and an eternal damnation, if thou shouldest judge me, as thy stern justice requires, and my sins have deserved. But now hast thou promised, dear heavenly Father, that thou wilt deal graciously and pitifully with all poor sinners who will turn themselves

wilt göra nådh och miskund, medh alla fattige syndare som sigh omwända wilia, och medh ena stadiga troo, fly til tina obegripeliga barmhertigheet, medh them wilt tu öfwersee, j hwadh måtto the emoot tigh brutit hafwe, och aldrih mere tilräkne them theres synder, ther förlåter iagh migh: opå arme syndare, och bedher tigh trösteliga, at tu efter samma titt löfte, wärdigas wara migh miskundsam och nådeligh, och förlåta migh alla mina synder, titt helige namn til prijs och ähro, Amen.

Ytterligare skal Predicanten läsa för folcket, och the läsa efter honom, för än han begynner opläsa instichtelse orden om Herrans Natward, widh thette sätt :

O Herre alzmechtige ewige Gudh, Tu som weest huruledes våra första Föräldrar Adam och Eva igenom diefwulens råd, och theres frije willie, öfwerträdde titt helige förbudh, och åte af thet förbudne trä, ther igenom the komme sigh, oss och alle theres efterkommende, efter tin stränge rättwijse vthi een ewigh förmaledijelse, hwar tu tin stränge rättwijse emoot oss fattige syndare tine arme Creatur hade bruket welet, efter som titt förbudh krafde, at hwilken stund the öfwerträdde thet förbudh tu them gifwit hadhe, och åte af thet förbudne trä, skulle the döo en döo, Så

and with a steadfast faith fly to thine incomprehensible mercy ; with them thou wilt overlook whatsoever they have offended against thee, and nevermore impute to them their sins ; in this I miserable sinner put my faith, and pray trustfully that thou wilt after thy same promise vouchsafe to be merciful and gracious to me and forgive me all my sins, to the praise and honour of thy holy name. Amen.

Further the Preacher, before he begins to read aloud the words of institution at the Lord's Supper shall read before the people, and they read after him, in this manner :

O Lord almighty eternal God, Thou who knowest how our first Parents Adam and Eve by the devil's counsel and their free will transgressed thy holy forbidding, and did eat of the forbidden tree, by which they brought themselves, us, and all their posterity according to thy stern justice into an eternal damnation ; where thou hadst willed to use thy stern justice against us poor sinners thy miserable Creatures according as thy forbidding required, that in the hour in which they transgressed the forbidding thou hadst given them, and did eat of the forbidden tree, they

läst tu doch käre himmelske Fadher, tigh öfwer tine Creatur förbarme, och icke fulföljde rätten emoot oss, såsom wij wäl förtient hadhe, vthan gaf löftet j Paradijs, at qvinnones Sädh skulle söndertrampa ormsens hufwudh, För hwilken tin stora barmhertigheet, wij lofwe, ähre, prijs och tacke titt Guddommelige Maiestät, at tu titt löfte vthi bestämmd tijdh fulbordat hafwer vthi vår Herre och Frelsare Jesu Christo, som hafwer tagit vthi bestämmd tijdh en sann Mandom af then rene Jungfrw Maria, hwilkens Sädh tu våra första Föräldrar lofwede och tilsade, skulle söndertrampa ormsens hufwudh, Thet igenom vår Herre Jesum Christum fulbordat är, hwilken hafwer giordt fyllest, och betalt thet wij brutit hafwe, och wordit itt offer för oss på korszens galge, och giordt een ewigh försoning emellan tin stränge rättwise wrede och oss. Therföre wij lofwe och tacke titt Guddommelige Maiestät, ifrå nw och til ewigh tijdh. Och efter wij (ty werr) af diefwulens ingifwende, och vår oppåfödde förderfwede natur, såsom wij af våra första Föräldrar ärt hafwe, dagheligen synde emoot titt Guddommelige Maiestät, medh tanckar ord och gerningar, och dagheligen förtörne tigh, och öfwerträde tin helige Budhord, som tu igenom tin tienare Mosen titt folck hafwer gifwe latet, och på

should die a death, there thou hast yet suffered thyself, dear heavenly Father, to have mercy upon thy Creatures, and pursued not justice against us, as we had verily deserved, but gavest the promise in Paradise, that the Seed of the woman should trample down the head of the serpent, and for this thy great mercy we laud, honour, praise, and give thanks to thy Divine Majesty, that thou in an appointed time hast fulfilled thy promise in our Lord and Saviour Jesus Christ, who in an appointed time took upon himself true Manhood of the pure Virgin Mary, whose Seed, thou didst promise and proclaim to our first Parents, should trample down the head of the serpent, which is fulfilled through our Lord Jesus Christ, who hath made good and paid the price of our transgression, and become an offering for us upon the gibbet of the cross, and hath made an eternal reconciliation between thy stern just wrath and us. Therefore we give praise and thanks to thy Divine Majesty, from now and for all eternity. And forasmuch as by the temptation of the devil and our inborn corrupt nature, that we have inherited from our first Parents, we (alas !) have daily sinned against thy Divine Majesty in thoughts, words and deeds, and daily provoked thee, and transgressed thy holy Commandments, which

nytt vpwäckie tigh til wrede, Therföre bidie wij tigh af itt rätt ångerfult och bedröfwat hierta, Herre alzmechtige Gudh, förlåt våra skulder och war oss nådigh, såsom tu tigh tilförende öfwer titt folck förbarmat hafwer, och kom ihugh titt nådige löfte, ther tu sagt hafwer: Så sant som iagh lefwer, wil iagh icke syndarens dödh, vthan at han sigh omwänder och lefwer. Så omwändt oss nw käre himmelske Fadher för tin Sons Jesu Christi förskyllan skuld, at wij måge tage oss til ware för alt thet titt Guddommelige Maiestät kan ware miszhageligit, efter tin elskelige käre Son vår Herre Jesus Christus vår eendeste Återlösare j then sidste Natwarden för än han leedh dödh och pino, och fulbordade vårt återlösnings wärck på korssens galge, insatte itt nytt Testamente, igenom hwilket wij skole oss trösta, och altijdh ihugnkomma the wälgerningar han oss bewijst hafwer, at wij genom hans dödh och pino äre återlöste, och til tin wenskap igen kompne. Käre himmelske Fadher, efter wij nw äre tilsammans kompne, efter tin elskelige käre Sons Jesu Christi vår Återlösares befallning, at hålla och ihugnkomma hans Testament, och lofwa och prijsa titt Guddommelige Maiestät, genom samme tin Son Jesum Christum, at han oss genom sigh sielf återlöst hafwer, För-

thou hast suffered to be given to thy people by thy servant Moses, and roused thee anew to wrath, therefore we pray thee from a right contrite and sorrowful heart, O Lord almighty God, forgive our trespasses, and be gracious unto us, as thou hast had mercy of old upon thy people, and remember thy gracious promise, wherein thou hast said: As surely as I live, I desire not the death of a sinner, but that he be converted and live; so turn us now, dear heavenly Father, for the merits of thy Son Jesus Christ, that we may guard ourselves against all that may be displeasing to thy Divine Majesty, since thy beloved dear Son our Lord Jesus Christ, our only Saviour, in the last Supper before he suffered death and passion, and accomplished the work of our redemption on the gibbet of the cross, appointed a new Testament, wherewith we should comfort ourselves, and ever remember the benefits he hath shewed unto us, that we are redeemed by his death and passion, and restored to thy favour. Dear heavenly Father, forasmuch as we are now come together, according to the commandment of thy beloved dear Son Jesus Christ our Redeemer, to celebrate and remember his Testament, and to laud and praise thy Divine Majesty, through the same thy Son

lään oss tine fattighe barn tin helge Andes deelachtigheet, at wij således måge begå tin käre Sons åminnelse, at wij måge warda deelachtige af alt thet godha han igenom sin dödh och pino oss förwärfwat hafwer, och altijdh befljite oss at lefwa j tin fruchtan, på thet wij igenom tin käre Son måge ewinnerligen salige warda, Amen.

Jesus Christ, that he hath redeemed us of his own self, Grant us thy poor children the communion of thy holy Spirit, that we may thus celebrate the memorial of thy dear Son, that we may be partakers of all the good things that he hath gained for us by his death and passion, and evermore take pains to live in thy fear, that through thy dear Son we may be blessed for all eternity. Amen.

<3. THE LECTION.>

Sedhan säger Predicanten til folcket på thette sättet :

Gott Christet folck, wij wele höra S. Pauli ord af then I. Epist : vthi thet II. Capitel til the Corinther, om thet helige högwärdige Sacramentet, som så lyde :

Jagh hafwer vndfått af Heranom thet iagh idher gifwit hafwer, Ty Herren Jesus Christus i then natten tå han för-rådder wardt, togh han brödh, tackade, brött thet, och sade : Tagher, äter, thetta är min lekamen som för idher brutin warder, sådant görer til min åminnelse. Sammalunda och kalken efter Natwarden, och sade : Thenna kalken är thet nya Testamentet j minom blodh, thet görer så ofta i dricken til min åminnelse. Ty så ofta i äten af thetta brödh, och dricken af thenna kalken,

Then the Preacher reads to the people in this manner :

Good Christian people, we will hearken to the word of S. Paul from the eleventh chapter of the first epistle to the Corinthians concerning the holy and most worthy Sacrament as it runs :

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed, took bread : and when he had given thanks, he brake it, and said, Take, eat : this is my body, which is broken for you : this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood : this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this

skolen i förkunna Herrans dödh, til thes han kommer, hwilken nw owärdeliga äter af thetta brödh, eller dricker af Herrans kalk, han blifwer saker på Herrans lekamen och blodh. Men pröfwe menniskian sigh sielfwa, och äte så af thetta brödh, och dricker af thenne kalken. Ty then owärdelig äter och dricker, han äter och dricker sigh sielfwom domen, icke åtskiliandes Herrans lekamen.

cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.¹

<4. THE EXAMINATION.>

Ther efter spör Predicanten them alle til som hafwe achtet sigh, at gå til Herrans Natward, och säger til them således :

I höre gott Christit folck aff S. Pauli ord, at hwilken som owärdelig äter af thetta brödh och dricker af thenna kalk, han blifwer skyldigh på Herrans lekamen och blodh. Therföre wil wara af nödden, at j pröfwe idher sielfwe, för än j annamme til idher Herrans Jesu Christi lekamens och blodz Sacrament.

Wijdere skal Predicanten säye:

Gott Christit folck, på thet j mågen wette, hwar vthi rätte pröfningen står, wil iagh idher af Gudz ord thet klarligen vnderwijse.

Thereafter the Preacher asks all them that are minded to receive the Lord's Supper, and says thus to them :

Ye hear, good Christian people, from the words of S. Paul, that whoso eateth of this bread and drinketh of this cup unworthily, he is guilty of the body and blood of the Lord. Therefore it is necessary that ye examine yourselves, before ye receive unto yourselves the Sacrament of the body and the blood of the Lord Jesus Christ.

Furthermore the Preacher shall say :

Good Christian people, that ye may know wherein a right examination consisteth, I will instruct you clearly therein from God's word.

¹ <From the Authorised Version.>

Och säger Predicanten til folcket:

Rätta pröfningen vthi these stycken är, at j hafwen en rätt idher och ånger, för alle idher synder, och ett rätt Christeligt opsåt, här efter at bättra idher, och så ställa idher emoot Gudh och idher nästa, såsom han idher befalt hafwer vthi sin helga Budhord, och fulkombligen troo, at Jesus Christus medh sin dödh och pino, opståndelse och himmelsfärdh, hafwer giordt een ewigh förlikning emellan sin himmelske Fadhers stränge wrede och oss, at wij igenom hans förtienst allene bekomme syndernes förlåtelse, och skole vara medh vår Frelsare och Återlösare medharfwinger til ewinnerligt lijf. Hafwen j ett sådant sinne och opsåt, och een sådanne troo, så äre j Gudz och vårs Herres Jesu Christi, sampt then helge Andes wälkompne gäster.

Folcket böör swara af ett rätt ångerfult och förkråssat hierta och samwet, doch af ett Christeligt opsåt, at bättre sitt syndige lefwerne :

Ja.

Sedhan säger Predicanten :

Äre j dhå tilsinnes, här efter at älska Gudh för all ting, och idher näste som idher sielfwe, så myckit j vthi thenna förderwade Natur kunne komma til wäga ?

And the Preacher says to the people :

The right examination in these things is that ye have a right contrition and penitence for all your sins and a right Christian purpose to amend yourselves hereafter, and to behave toward God and your neighbour, as he hath bidden you in his holy Commandment, and fully to believe that Jesus Christ hath by his death and passion, resurrection, and ascension wrought an eternal reconciliation between the stern wrath of his heavenly Father and ourselves, that by his merits alone we attain the forgiveness of sins, and shall be co-heirs with our Saviour and Redeemer unto everlasting life. Have ye such a mind and purpose, and such a faith, then ye are the welcome guests of God, and our Lord Jesus Christ and the holy Spirit.

The people should answer from a right penitent and contrite heart and conscience, yet with a Christian purpose to amend their sinful lives :

Yea.

Then the Preacher says :

Are ye then minded hereafter to love God above all things and your neighbour as yourselves, so much as ye are able in this corrupt Nature ?

Folcket sware :

Ja.

The people answer :

Yea.

Sedhan säger Predicanten :

Troon j, at om j råken falla af diefwulens rådih, eller af idher frije wilie, eller af skröpligh påfödd Natur j synd emoot the helige Gudz budhord, anten emoot Gudh eller idher näste, at ändoch Gudh alzmechtigh är sträng, och wil straffa synden, både här timmelig, och sedhan til ewigh tijdh : Så är han doch lijkwäl barmhertigh, och wil wara them nådigh och barmhertig, som flyy til hans obegripeliga nådhe och barmhertigheet, och doch lijkwäl icke wele synda opå Gudz nådh och barmhertigheet, vthan befljite idher, at för all ting fruchta Gudh, och j en rätt Christeligh kärleek lefwa emoot idher näste, efter Gudz helige Budhord, och hans Guddommelige wilie.

Folcket sware af ett gott och rätt Christeligit opsåt :

Ja.

Sedhan säger Predicanten :

Welen j dhå af alt hierta fruchta och älska Gudh, och honom allena j alle nödh, om hielp och tröst åkalla och tilbida, och wachte idher för fremmande Gudhar, och förlåte idher näste hwadh han emoot idher brutit hafwer,

Then the Preacher says :

Do ye believe that if ye chance by the counsel of the devil or of your free will, or of the infirmity in our inborn Nature to fall into sin against the holy commandments of God, either against God or your neighbour, that notwithstanding God almighty is stern and will punish sin, both here temporally, and hereafter eternally : yet is he likewise merciful and will be gracious and merciful unto them who fly to his incomprehensible grace and mercy, and who nevertheless will not sin on the strength of God's grace and mercy, but do ye endeavour yourselves to fear God above all things, and live in a right Christian love toward your neighbour, according to God's holy Commandment, and his Divine will ?

The people answer of a good and right Christian purpose :

Yea.

Then the Preacher says :

Will ye then most heartily fear and love God, and call upon and pray to him alone for help and comfort in all necessity ; and guard against strange Gods, and forgive your neighbour wherein he hath transgressed against you, as ye will

såsom j welen at Gudh skal förlåta idher, och här efter älska idher näste, och thet bewijse medh idhre gode gerningar emoot honom som thet widtörfwer, och idher hielp behöfwer, icke förneka efter idher förmåge, såsom och för alt thet som sträfwer emoot Gudz then Alzmechtiges helige Budhord, taghe idher medh all flijt til ware, efter idher högste och ytterste förmåge.

Folcket böör af ett Christeligit opsåt sware :

Ja.

Predicanten säger wijdere :

Troon j och at Jesus Christus medh sin dödh och pino, hafwer gjordt een ewigh förlikning emellan Gudh och oss, och Gudh wil för samme sin Sons Jesu Christi skuld wara oss nådigh och barmhertigh, och til en wisz pandt hafwer han instichtat sin lekamens och blodz Sacrament, medh brödh och wijn? Och är idher bekennelse, och troon j förwisso, at såsom j see brödh brytas för idhra ögon, och med munnen thet annamme, och j dricken wijnet vthaf kalken, hwilken är thet Nyia Testamentet, så sant haffuer Jesus Christus vthgifwit sin lekamen och vthgutit sin blodh, vthaf hwilket j warde deelachtige, när j samme Sacramente vthi een sådana troo annamme, och

that God shall forgive you, and hereafter love your neighbour, and prove this by your good works toward him that needeth and is in want of your help, not to deny him whatsoever is in your power, as also most diligently to guard against all that withstandeth the holy Commandments of God the Almighty, according to your highest and utmost ability?

The people should answer of a Christian purpose :

Yea.

The Preacher says furthermore :

Do ye believe also that Jesus Christ hath by his death and passion wrought an eternal reconciliation between God and us, and that God will for the same his Son Jesus Christ's sake be gracious and merciful unto us, and that as a sure pledge he hath instituted the Sacrament of his body and blood with bread and wine? And is it your confession and do ye of a certainty believe, that as ye see the bread broken before your eyes, and receive it with your mouth, and ye drink the wine out of the cup, which is the New Testament, even so of a surety hath Jesus Christ given his body and shed his blood, of which ye are partakers, when ye receive this same Sacrament in such faith,

fulkombligen troo, at thet är and of a certainty believe that
 skeedt til idhra synders för- this hath been done for the
 låtelse. forgiveness of your sins ?

*Folcket sware af ett rätt Christe-
 ligt opsåt :*

*The people answer of a right
 Christian purpose :*

Ja.

Yea.

Sedhan säger Predicanten :

The Preacher then says :

<ABSOLUTION.>

Efter idher bekenelse och
 efter then befalning Jesus
 Christus j sin Försambling gif-
 wit hafwer, tilsäger iagh idher
 syndernes förlåtelse, Gudz nådh
 och barmhertigheet. Then
 helige Ande, som godh wärck
 vthi idher begynt hafwer, styr-
 kie idher ther vthi in til idher
 sidsta andadrächt, och låte
 idher ewinnerligh salige warda.

According to your confession
 and according to the command
 that Jesus Christ hath given in
 his Church, I proclaim unto you
 the forgiveness of sins, and the
 grace and mercy of God. May
 the holy Spirit, who hath
 begun a good work in you,
 strengthen you therein unto
 your last breath, and grant you
 eternal blessedness.

<5 & 6. THE PREFACE AND THE CANON.>

Sedhan säger Predicanten :

The Preacher says :

Herren wari medh idher.

The Lord be with you.

Folcket sware :

The people answer :

Så och medh tinom Anda.

And with thy spirit.

Vplyfter idher hierta til Gud.

Lift up your heart to God.

Folcket sware :

The people answer :

Wij oplyfte wårt hierta.

We lift up our heart.

Läter oss tacka Gudhi
 wårom Herra.

Let us give thanks unto our
 Lord God.

Folcket sware :

The people answer :

Tet är rätt och tilbörigit.

It is right and meet.

Sedhan läs Predicanten op Instichtelse orden, såsom här efter fölier :

¹ Sannerliga är thet tilbörliigt rätt och saligt, at wij altijdh och allestädes tacke tigh helige Herre, Alzmechtige Fadher, ewige Gudh, för alla tina wälgerningar, och eenkannerliga för then tu oss bewijste, dhå wij alle för syndenne skuld så illa vthkompne woro, at oss icke annat förestodh än fördömmelse och then ewige dödhen, Och intet Creatur antingen j himmelen eller på iordenne, kunde oss hielpa, så vthsände tu tin eenfödde Son Jesum Christum, som war samma Guddoms natur medh tigh, läät honom warda een sann Meniskia för våra skuld, lade våra synder på honom, och läät honom lijda dödhen, j then stadhen wij alle ewinnerligen döo skulle. Och såsom han öfwerwan dödhen, och stodh op igen til lijfz, och nw aldrig meera döör, Så skulle och alle the som på honom förlåte sigh, öfwerwinna syndena och dödhen, och få ett ewinnerligt lijf genom honom.¹

Och oss til een förmaning och ihugkommelse, at wij sådanne hans wälgerning tilsinnes taghe och aldrigh förgäta skulle, om natten dhå han förrådder wardt, sade han til sina Läriungar: Migh hafwer hierteligen längtat,

Then the Preacher reads aloud the words of Institution, as follows hereafter :

Verily is it meet, right and blessed, that we should at all times and in all places give thanks unto thee holy Lord, Almighty Father, everlasting God, for all thy benefits, and especially for that one that thou didst unto us when we all were in so bad a case that nought but damnation and eternal death awaited us, and no Creature either in heaven or earth could help us, then thou didst send forth thine only-begotten Son Jesus Christ, who was of the same Divine nature as thyself, didst suffer him to become very Man for our sake, didst lay our sins upon him, and didst suffer him to undergo death in our stead, that we should not all die eternally. And as he hath overcome death, and risen up again into life, and now dieth nevermore, so shall all they who put their trust in him overcome sins and death, and through him attain to everlasting life.

And for our admonition and remembrance, that we should put ourselves in mind and never forget such his benefit, in the night when he was betrayed, he said to his Disciples: With desire I have desired to eat this

¹⁻¹ <In the original text this portion of the Preface is repeated twice before the versions of the Words of Institution from St. Matthew and St. Mark.>

at äta medh idher thetta Påschalambet, för än iagh lijdh, Förty iagh säger idher, at iagh här efter icke warder meer här vthaf ätandes, för än fulbordat warder j Gudz Rijke. Och han togh kalken, tackade, och sade: Tagher thenne, och deler honom idher emellan, Jagh säger idher, at iagh icke warder drickandes af wijnträdzens wäxt in til thes iagh j Gudz Rijke kommer. Och han togh brödh, tackade, och brött, och gaf them, och sadhe: Thetta är min lekamen then för idher vthgifwin warder, thet görer til min åminnelse. Sammaledes och så kalken efter Natwarden, och sade: Thetta är Nyia Testamentzens kalck j minom blodh, then för idher vthgutin warder.

Eller ock widh thet Sättet, efter såsom Evangelisten Mattheus thet beskriwer.

Och oss till een förmaning och ihugkommelse, at wij sådanne hans wälgerning tilsinnes tage, och aldrig förgäta skulle, Togh Jesus brödh, och brött thet och fick Läriungarne, och sade: Tager och äter, thetta är min lekamen, och han togh kalken, tackade, och gaf them, och sade: Tager och dricker här vthaf alle, thetta är min blodh, thes Nyia Testamentzens, hwilken vthgutin warder för mångom til syndernes förlåtelse. Jagh säger idher, at

passover with you before. I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come. And he took the bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after Supper, saying, This cup is the New Testament in my blood, which is shed for you.¹

Or after this manner, according as the Evangelist Matthew sets it forth:

And for our admonition and remembrance, that we should put ourselves in mind and never forget such his benefit, Jesus took the bread, and blessed it, and brake it, and gave it to the Disciples, and said, Take, eat: this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of

¹ <Luke xxii. 15-20. Authorised Version.>

iagh här efter icke meer vthaf thenne wijnträdz wäxt drickandes warder medh idher, för än på then daghen, dhå iagh på nytt warder thet drickandes medh idher i mins Faders Rijke.

Eller widh thetta Sättet, efter såsom Evangelisten Marcus thet beskriwer.

Och oss til een förmaning och ihugkommelse, at wij sådanne hans wälgerning tilsinnes taghe och aldrigh förgäta skulle, Togh Jesus brödh^{et}, tackade, och brött thet, och gaf them, och sade: Tagher och äter, thetta är min lekamen, och togh kalcken, tackade och gaf them, och the drucko alle ther uthaf, och han sade til them: Thetta är min blodh thes Nyia Testamentzens, som för mångom vthgutin warder.

Sedhan läses eller siunges Sanctus, och thet siunge Folcket och Dieknerne³ medh Predicanten.

Helig, Helig, Helig, Herre Gudh Zebaoth, Fulle äro himblar och iorden af tina herlighet, Osianna j högdenne. Wälsignat wari han som kommer j Herrans namn. Osianna j högdenne.

this fruit of the vine, until that day when I drink it new with you in my Father's Kingdom.¹

Or after this manner, according as the Evangelist Mark sets it forth:

And for our admonition and remembrance, that we should put ourselves in mind and never forget such his benefit, Jesus took the bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the New Testament, which is shed for many.²

Afterwards the Sanctus is read or sung, and the People and the Scholars sing it with the Preacher.

Holy, Holy, Holy, Lord God of Sabaoth, Heaven and earth are full of thy glory, Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

¹ <Ch. xxvi. 26-29. Authorised Version.>

² <Ch. xiv. 22-25. Authorised Version.>

³ <See footnote on p. 128.>

<7. THE LORD'S PRAYER.>

*Sedhan säger Predicanten :
Läter oss nw alle bidia, såsom
vår Herre Jesus Christus sielf-
wer lärdt hafwer, Så säyandes :*

Fadher vår som äst j him-
blom. Helgat warde titt Nampn.
Tilkomme titt Rijke. Skee tin
wilie såsom j himmelen, så och
på iordenne. Vårt daghlight
Brödh gif oss idagh. Och förlåt
oss våra skulder, såsom och wij
förlåte them oss skyldige äro.
Och inledh oss icke i frestelse.
Vthan frels os ifrå ondo, Amen.

*Afterwards the Preacher says :
Let us now all pray, as our Lord
Jesus Christ himself hath taught,
saying thus :*

Our Father, which art in
heaven. Hallowed be thy Name.
Thy Kingdom come. Thy will
be done as in heaven, so upon
earth. Give us to-day our daily
Bread. And forgive us our
debts as we forgive them that
are our debtors. And lead us
not into temptation. But deli-
ver us from evil. Amen.

<8. THE COMMUNION.>

*Sedhan wänder Predicanten
sigh til folcket, och säger :*

Herrans fridh wari medh
idher.

Folcket sware :

Så och medh tinom Anda.

*Afterwards the Preacher turns
to the people, and says :*

The peace of the Lord be
with you.

The people answer :

And with thy Spirit.

*Sedhan läses eller siunges
Agnus Dei.*

O Gudz Lamb som bort-
tagher werldennes synder, för-
barma tigh öfwer oss.

O Gudz Lamb som bort-
tagher werldennes synder, för-
barma tigh öfwer oss.

O Gudz Lamb som bort-
tagher werldennes synder, Gif
oss tin fridh och wälsignelse.

*Afterwards the Agnus Dei is
read or sung :*

O Lamb of God that takest
away the sins of the world, have
mercy upon us.

O Lamb of God that takest
away the sins of the world, have
mercy upon us.

O Lamb of God that takest
away the sins of the world,
Grant us thy peace and blessing.

O Rene Gudz Lamb, oskyldigt
 på korset för oss slachtat,
 Altijdh befunnen toligh,
 Ehuru tu wast förachtat,
 Wåra synder hafwer tu dragit,
 Dödhen och helfwetet nidher-
 slagit,
 Förbarma tigh öfwer oss O Jesv.

Pure Lamb of God, who on the
 cross
 Unguilty hast redeemed our loss,
 Despised, yet ever patient found,
 Our sins and death and hell hast
 bound,
 Grant us mercy, Jesu.

*Sedhan wänder Predicanten
 sigh til folcket, och säger :*

Herrans fridh wari medh
 idher.

*Afterwards the Preacher turns
 to the people, and says :*

The peace of the Lord be
 with you.

Folcket sware :

Så och medh tinom Anda.

The people answer :

And with thy Spirit.

*Och medh thet samme vthdeles
 Sacramentet, och dhå skal Predic-
 anten säye til folcket thesse ord
 två reesor, Först när han vth-
 deler Brödhet, sedhan Kalken.
 Doch icke til hwar person, vthan
 elliest öfwer liudt, så at alle thet
 höre :*

Jesus Christus, som hafwer
 opofrat sin aldrahelgeste lek-
 amen på korset för våra synder
 skuld, och instichtat thette sitt
 lekamens Sacrament, styrkie
 idhra troo, och beware idhra
 siäl och krop til ewinnerligit
 lijf.

*And therewith the Sacrament
 is administered, and then the
 Preacher says to the people these
 words twice, first when he ad-
 ministers the Bread, afterwards
 the Cup. Yet not to each person,
 but rather loud, that all may hear
 it :*

Jesus Christ, who hath offered
 up his most holy body on the
 cross for our sins' sake, and
 instituted the Sacrament of his
 body; strengthen your faith,
 and preserve your soul and body
 unto everlasting life.

*När Predicanten hafwer vth-
 deelt Kalken, skal han så säye :*

Jesus Christus, som hafwer
 vthgutit sin aldrahelgeste blodh
 på korset för våra synder skuld,
 och insatt thetta Nyia Testa-

*When the Preacher has ad-
 ministered the Cup, he shall say
 thus :*

Jesus Christ, who hath shed
 his most holy blood on the
 cross for our sins' sake, and
 appointed this New Testament,

mentet, styrkie idhra troo, och beware idhra siäl och krop til ewinnerligt lijf.

Sedhan läsz Predicanten thenne efterföljande Bön :

Läter oss bidia.

O Herre Alzmechtige Gudh, som hafwer lätit oss j tin Sacramente deelachtige warda, Wij bidie tigh, at tu läter oss så medh tigh och alla tina vthkorade helghon, vthi tina ewiga ähro och herlighheet deelachtige warda, Genom wår Herra Jesum Christum tin Son, som lefwer och regerer medh tigh och them helga Anda, vthi en Guddom, af ewigheet til ewigheet, Amen.

Een annor Bön.

Wi tacke tigh Alzmechtige ewige Fadher, som thenna helga och helsosamma Natwarden, genom tin Son Jesum Christum, för wåra skuld stichtat hafwer, och bidie tigh, at tu wille förlåna oss tina helga nådh, til at så begå här medh tin åminnelse, at wår troo må warda styrckt, och at wij måge bättra vårt syndige lefwerne, och bewijse en rätt kärleek på wår näste, efter tin befallning, Genom tin Son Jesum Christum wår Herra, Amen.

Een annor.

O Alzmechtige ewige Gudh, wår käre himmelske Fadher, Tu som altijdh hafwer bewijst

strengthen your faith, and preserve your soul and body unto everlasting life.

Afterwards the Preacher reads this prayer following :

Let us pray.

O Lord Almighty God, who hast suffered us to be partakers of thy Sacrament, we beseech thee, that thou wilt likewise suffer us to partake of thine eternal honour and glory together with thee and all thine elect saints, through our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the holy Spirit in one Godhead from everlasting unto everlasting. Amen.

Another Prayer.

We thank thee, Almighty eternal Father, who hast through thy Son Jesus Christ for our trespasses instituted this holy and wholesome Supper, and pray thee, that thou wilt grant us thy holy grace so to celebrate herewith thy memorial, that our faith may be strengthened, and that we may amend our sinful lives, and shew a right love toward our neighbour, according to thy bidding, through thy Son Jesus Christ our Lord, Amen.

Another.

O Almighty eternal God, our dear heavenly Father, thou who hast ever shewn unto us thy

oss tina godheet och barmhertigheet, Gif oss tina fattige barn nådhena, til at så begå och bruka titt helga Sacramente, at wij måge vndfå thet Andeliga gode som thet medh sigh hafwer, Genom tin Son Jesum Christum vår Herra, Amen.

Een annor.

Wi tacke tigh Alzmechtige ewige Gudh, at tu oss genom thenna helsosamme gåfwo wederqweckt hafwer, Wij bidie tina barmhertigheet, at tu läter oss thet komma til godo och våra troo til förökelse, och at wij ibland oss inbördes måge hafwe en brinnande kärleek, Genom tin Son Jesum Christum vår Herra, Amen.

goodness and mercy: give us, thy poor children, grace so to celebrate and use thy holy Sacraments, that we may apprehend the Spiritual good that they carry with them, Through thy Son Jesus Christ our Lord. Amen.

Another.

We thank thee, Almighty eternal God, that thou hast quickened us through this wholesome gift: we pray thy mercy that thou wilt suffer it to benefit us, and to increase our faith, and that we may have a burning love for one another among us, Through thy Son Jesus Christ our Lord. Amen.

VI.
THE MODERN MASS IN
SWEDEN.

VI.

THE MODERN MASS IN SWEDEN.

THE history of the mass in Sweden assumes a somewhat different character when we pass from the liturgical work of Charles IX. Hitherto its development had been marked by the great personalities, who had moulded the office in accordance with their own particular bent of mind. The Luther-like evangelism of Olavus Petri, the Cranmerian spirit of Laurentius Petri, the medievalism of John, the Calvinism of Charles, each in turn had its effect upon the character of the mass. Widely differing in their religious views, these men had, however, one piece of common ground upon which they all stood, and that was the fact that they were all Swedes writing for Swedes. If there was a danger that the liturgy would suffer from inconsistency through such variety of treatment, it was nevertheless in the long run saved by that very variety from the one-sidedness which would have characterised it, had it been consistently treated by men of like temperament and views. At the beginning of the seventeenth century the revision of the mass passed from the hands of individuals to committees; already in 1598, as we saw above, a committee had undertaken a revision of the mass; their work was continued in 1608 and again in 1614, when for the first time the mass book was incorporated in the Manual, and from that date until the present day the task of revision has always been entrusted to committees.

THE REVISION OF 1614.

The revisers of 1614 adopted the position of 1571, but enjoined that all future innovations should be taken from Lutheran sources only, a rule which limited very considerably the possibilities of development. The title "Mass" was now definitely set aside in favour of "Church Service" (*Kyrkotienst*). The most noteworthy features of the revision were: the complete restoration of the collect, epistle and gospel system, and the final abolition of the Latin language. More importance was attached to the sermon by the revival of the medieval Prone: these vernacular devotions, instructions, etc., which were attached to the sermon

from the ninth century onwards, passed over in the sixteenth century to the rites of the Lutheran Church.¹ We here find the Prone consisting of a hymn, the Lord's Prayer, a confession and absolution, a general intercession, and a second hymn: this second confession and absolution were made optional by a rubric.² Among the minor alterations effected in the service the following are of note: Directions are given indicating how the officiant should proceed with the service if no celebration of the eucharist took place, a contingency which had already been provided for in the Church Order of 1571³: in a line with this was the removal of the reference to the Lord's Supper in the invitation, with which the service commenced, making it a suitable introduction to a service of general worship as well as to the eucharist. In the Apostles' Creed the expression "one holy universal (*almenneligha*) church" was changed to "one christian (*christeligha*) church," an alteration which remained for more than two centuries.⁴ In addition to the two creeds⁵ Luther's metrical version of the Apostles' Creed was permitted as a third alternative.⁶ Within the canon of the action no mention was made of the *elevation*, which had been conditionally allowed by the Upsala Môte of 1593, but finally abolished in 1595. At the conclusion of the service a hymn, *pro exitu*, was added after the Benediction, a liturgical innovation which was perhaps suggested by S. Matthew xxvi. 30.⁷ If we interpret the Benediction sacramentally as

¹ See Brightman, *English Rite*, Appendix I, p. 1037, *seq.*

² The duplication of the confession may have been partly suggested by a direction in Archbishop Laurentius Petri's Church Order of 1571, which was as follows:—

"The Swedish words of confession should then be read aloud before the people, it signifieth not whether it occur immediately at the beginning (*i.e.*, of the Mass), or afterwards at the end of the sermon."

—From the chapter "Ordering of the Mass" (*see p. 61*).

³ *See p. 57.*

⁴ "Christeligha" is the Swedish equivalent of "Christliche," which was the ordinary German Lutheran substitute for "catholicam." Dr. Brightman suggests that "Christliche" had already been current in the Middle Ages as a substitute for "catholicam": in a creed of a fourteenth-century German prone the phrase "die heilige Christenheit" is used as a rendering of "sanctam catholicam ecclesiam." *See Brightman, English Rite*, p. 1024; also Müllerhoff and Scherer, *Denkmäler deutsches Poesie und Prosa aus dem VIII–XII Jahrhundert*, 3rd edition, Berlin, 1892, Vol. II, p. 457, *seq.*

⁵ In the Nicene Creed the words "descended into hell," which had been added in the 1588 edition of the *Red Book*, were retained.

⁶ This modern summary of the faith was very commonly used instead of the Nicene Creed in Germany.

⁷ *Cf.* Cranmer's postcommunion in the English Prayer Book of 1549, and the *Gloria in excelsis* in 1552.

God's parting blessing upon his people, then, as Professor Quensel humorously observes,¹ not *God* but *man* now has the last word!²

Further revisions of the mass appeared in 1693, 1811, 1894 and 1917. At various times small improvements have been made, and the last edition of the Manual shows us the office as it is in use at the present time. It must be remembered that these revisions were revisions of the entire manual, and that in the main the office of the mass has undergone no serious change during the last two centuries.

Special reference may be made to three revisions.

THE REVISION OF 1811.

The office contained a new introduction, which now only survives in an attenuated form: the language is so striking that it may be given in full:

“ Helig, Helig, Helig, Herre Gud, allsmäktige! Fulla äro himlarne och jorden af din härlighet! Wi prise och äre dig: Wi tillbedje dig: Wi tacke dig för dina under. O, Herre Gud, himmelske Konung, Gud Fader Allsmäktig! O, Herre, den Aldrahögstes enfödde Son, Jesu Christe! O, Helige Ande, fridens, Sannin- gens och nådens Ande! ”

“ Dig, ewige Gud, lofwa alla dina werk. Ewig, såsom du, är din magt, oförändelig din god- het. Se, ewige Fader, med mild- het till ett folk, samladt i din helgedom, att tillbedja dig, tacka dig för dina wälgerningar och anropa din nåd för sitt andeliga och lekamliga wäl.

“ Holy, Holy, Holy, Lord God almighty! The heavens and the earth are full of Thy glory! We praise Thee: We worship Thee: We give thanks to Thee for Thy wonders. O! Lord God, heavenly King, God, Father almighty! O! Lord, the only-begotten Son of the All highest, Jesu Christ! O! Holy Spirit, Spirit of peace, truth, and grace! ”

“ All Thy works praise Thee, eternal God: Eternal, as Thou art, is Thy might, unchange- able Thy goodness. Look in mercy, eternal Father, upon a people, gathered in Thy holy house to worship Thee, to give thanks to Thee for Thy benefits and to beseech Thy favour for

¹ *Op. cit.*, Vol. II, p. 143.

² On the other hand the final benediction after communion is an anticlimax, especially in the Swedish rite, which preserves the Pax before the communion. Dr. Brightman says that, as far as he knows, no medieval service book contains it before 1474, when it appears in the *Missale Romanum*: it was very probably added, when non-communicating attendance became common, as a sort of compensation for the people who had not communicated.

Upplys vårt förstånd i din kunskap, och lär våra hjärtan att bära dig heliga offer af en sann lydagtighet. Tryckte under bördan af våra synder, nedfalle wi inför dig i stoftet, och bedje om nåd och förlossning af dig, o Gud, vår Frälsare! Mild och god är du: Stor i nåd och förbarmande. Hör nådigt de förenade suckar, som här höjas till din thron!"

their spiritual and bodily welfare. Enlighten our understanding in the knowledge of Thee, and teach our hearts to present unto Thee the holy offering of a true obedience. Bowed beneath the burden of our sins, we fall down before Thee in the dust, and invoke Thy grace and deliverance, O God, our Saviour! Thou art gentle and good, mighty in grace and compassion. Graciously hear the cry, that is here lifted up with one accord to Thy throne!"

It will be seen that the first part is a fusion of the *Sanctus*¹ and the *Laudamus*,² striking an exalted note at the commencement of the service. The language of the section following the *Sanctus-Laudamus* is marked by exceptional dignity; instead of being an address to the people, it takes the form of a prayer to God in terms which make it suitable as an introduction to the confession which follows. After a trial of more than eighty years it was rejected in favour of a less worthy piece of writing. The only other features of the 1811 mass that call for special comment are the placing of the Exhortation before the Preface instead of after the Consecration, a correction of the old order, and the omission of the Nicene Creed as an alternative to the Apostles' Creed.

THE REVISION OF 1894.

The title "mass"³ is now only used in compound in a general sense: the service is called High Mass (*Högmässa* or *Högmässogudstjänst*), whether it include a celebration of the eucharist or not: the actual celebration is described as the "Communion-

¹ This introduction to the mass is curiously reminiscent of the Trisagion, which St. Germain of Paris tells us was sometimes sung at the commencement of the Gallican Mass. See Duchesne, *Christian Worship: its Origin and Evolution*, 4th English Edition, S.P.C.K., p. 191.

² In the *Gloria in Excelsis*, which occurs later, the *Laudamus* is omitted.

³ The word "mass" survived in certain reformed churches in Germany in the eighteenth century, and is in use at the present time in the Danish and Norwegian branches of the Lutheran Church.

mass" (*Nattvardsmässan*, literally "The Supper-mass").¹ A shorter form of confession has been added to the one already in use; it is used, if the Service of Preparation for Communion, which contains the longer form, immediately precedes High Mass: this alternative form, which in 1811 was the form used after the sermon, is more restrained in feeling, and consequently more in keeping with the temper of the liturgy. The *Laudamus* is now only sung on high festivals, and then in a shortened form: at other times the hymn "Allena Gud i himmelrik" is sung instead.² The phrase "one christian (*christeligha*) church" in the Apostles' Creed of 1614 was altered to the original "one holy universal (*allmännelig*) church." The expression "allmännelig" is, as Mott Williams says,³ "an exact translation of 'catholic'"⁴ The second confession and absolution after the sermon were removed. The manner of giving out the notices is now very carefully defined; the reference to the departed, which is directed, though far removed from the medieval *Memento pro Defunctis*, is noteworthy in the communion office of a reformed church. The Exhortation has, after many vicissitudes, disappeared altogether: in 1531 it came immediately before the communion: in 1576 it

¹ The use of the term *Högmässa* in a general sense to describe the morning service resembles closely a primitive use of the Latin *missa*, which was used without special reference to the eucharist, even as late as the end of the fourth century. Cf. Duchesne's note on the *Peregrinatio Etheriae* (circ. A.D. 385): *Christian Worship*, p. 491:

"The word *missa* has still for her (*i.e.* Etheria) its primitive meaning of dismissal; she uses it for all meetings, for the offices as well as for the Liturgy, always distinguishing between the *missa* of the catechumens and that of the faithful. When she speaks of a liturgical meeting properly so called, she uses the terms *oblatio* and *procedere*."

² Cf. the directions for the use of the *Gloria in Excelsis* in the *Sacramentarium Gregorianum* (eighth century):—

"Item dicitur Gloria in Excelsis Deo, si episcopus fuerit, tantummodo die Dominico, sive diebus festis. A presbyteris autem minime dicitur, nisi solo in Pascha."

³ See *The Church of Sweden and the Anglican Communion*, p. 101.

⁴ The Swedish word "katolsk" does not possess the wide connotation of the English word "catholic," but is now used either in the sense of our expression "Roman Catholic," or, combined with the word "Grekisk" (*Grekisk-katolsk*), to refer to the Orthodox Church of the East. Even in scientific works the word "katolsk" is used with this restricted meaning, though by derivation it could, of course, be used in a wider sense. It will be remembered that in the Prayer for the Church Militant in the English Communion Office and in the Litany, the word "universal" is used as an exact equivalent of the word "catholick," which is used in the creeds and elsewhere to describe the Church. In the *Red Book of 1576*, "catholicam" of the Latin version is translated by "*almanneligha*" in the Swedish version, except in the intercession before the Preface, where "*Ecclesia tua sancta catholica*" is rendered "*tina helga almanneliga Christeliga kyrkio*" (thy holy universal Christian church). Later on in this same prayer "*catholica fides*" is translated "then sanna almanneliga troo" (the very, *i.e.*, true universal faith).

was placed between the *Pax* and the *Agnus Dei*: in 1614 it was put before the *Pax*: in 1811 it was inserted before the Preface: in 1894 it disappeared.

THE REVISION OF 1917.¹

This revision was made in accordance with the decision of the General Church Council (Allmän Kyrkomötet) of 1915. It is essentially confined in the office of the mass to the re-introduction of the Nicene Creed,² omitted since 1811, and the inclusion of Introit Antiphons for the high festivals and certain special occasions, together with a few minor alterations in the wording of some of the prayers, and the addition of an Appendix containing the musical notation of the sung parts of the mass.³ The Bible texts are given in accordance with the Revised Version of 1917.

¹ This may be reckoned the seventeenth revision since Olavus Petri's first vernacular mass. The English Prayer Book has only been revised three times since 1549.

² The phrase "descended into hell," which had been added to the Nicene Creed in 1588 (second edition of the *Red Book*), and retained in the 1614 office, is here omitted.

³ The appendix of music is not included in the reprint that follows. This is the second time that the musical notation has been printed in the service book since Laurentius Petri reintroduced it in 1541. See p. 53.

THE MODERN MASS IN SWEDEN.

[HÖGMÄSSOGUDSTJÄNSTEN.]

(From the Manual of the Year 1917.)

<I. THE PREPARATION FOR THE MASS.>

*Efter ett orgelförspel, varunder prästen träder för altaret, sjunger församlingen allt efter den in-
nevarande sön- eller helgdagens beskaffenhet och ställning i kyrko-
året en lämplig psalm eller vers ur psalmboken, såsom t. ex. :*

[Under påsktiden102.1.]

Vad ljus över griften !
Han lever, o fröjd !
Fullkomnad är skriften,
O salighets höjd !
Från himmelen hälsad
Han framgår i glans,
Och världen är frälsad,
Och segern är hans.
Bortvältad är stenen och inseg-
let bräckt,
Och vakten har flytt för hans
Andes fläkt,
Och avgrunden bävar. Halle-
luja !]

*Efter sången må, där förhall-
andena så medgiva, tillgå på föl-
jande sätt :*

[På Påskdagen :

Prästen säger eller sjunger :

Herren är uppstånden. Halle-
uja !

*After an organ prelude, during
which the priest proceeds to the
altar, the congregation sings,
according to the nature of the
particular Sunday or festival and
its place in the ecclesiastical year,
a suitable hymn or verse out of
the hymn book, as for example :*

[During Eastertide102.1.]

He liveth ! Rejoice
In the light, ye who die !
Fulfilled is the scripture :
Salvation on high !
He is hailed from the heaven
In glory reveal'd,
The world is redeemèd,
The victory seal'd !
'Tis broken the bar, and roll'd
backward the stone :
The guard from the breath of
his Spirit hath flown !
And Hell's gates do quiver.
Halleluia !]

*After the singing, when cir-
cumstances permit, the following
may be used :*

[On Easter Day :

The priest says or sings :

The Lord is risen. Halleluia !

<INVITATION.>

*Därefter säger prästen :¹**Thereafter the priest says :¹*

Herran är i sitt heliga tempel, hans tron är i himmelen. Han är ock när dem, som hava en ödmjuk och förkrossad ande. Han hör de botfärdigas suckar och vänder sig till deras bön. Låtom oss därför trösteligen gå fram till hans nådetron och bekänna vår synd och skuld :

The Lord is in his holy temple his throne is in heaven ; yet is he near to them that have an humble and contrite spirit. He heareth the sighing of the penitent and hearkeneth unto their prayer. Let us therefore draw near trustfully to his throne of grace and confess our sin and debt :

<CONFESSION.

*Här knäböjer prästen tillika med församlingen och beder.**Here the priest kneels together with the congregation and prays.*

Jag fattig, syndig människa, som, med synd född, jämväl sedan i alla mina livsdagar på mångfaldigt sätt har brutit emot dig, bekänner av allt hjärta inför dig, helige och rättfärdige Gud, kärleksrike Fader, att jag icke har älskat dig över allting, icke min nästa såsom mig själv. Emot dig och dina heliga bud har jag syndat med tankar, ord och gärningar och vet mig förden skull vara värd en evig fördörelse, om du skulle så döma mig, som din rättvisa kräver och mina synder hava förtjänt. Men nu har du, käre himmelske Fader, utlovat att med mildhet

I, poor sinful man, who was born in sin and ever afterwards have offended against thee in manifold ways all the days of my life, heartily confess before thee, o holy and righteous God, Father of love, that I have not loved thee above all else, nor my neighbour as myself. Against thee and thy holy commandments have I sinned in thoughts, words and deeds, and know that I am therefore worthy of everlasting damnation, if thou shouldst judge me, as thy justice requires and my sins have deserved. But now hast thou promised, dear heavenly Father, to embrace

¹ När introitusantifoni användes, må prästen i stället för att före syndabekännelsen säga : Herren är i sitt heliga tempel etc. kunna säga : Låtom oss nu inför Herren, vår Gud, bekänna vår synd och skuld.

¹ When an introit-antiphon is used, the priest, instead of saying before the confession of sins : The Lord is in his holy temple, etc., may say : Let us now confess our sin and debt before the Lord, our God.

och nåd omfatta alla botfärdiga syndare, som omvända sig till dig och med levande tro fly till din faderliga barmhärtighet och Frälsarens, Jesu Kristi, förtjänst. Med dem vill du överse, evad de hava brutit emot dig, och aldrig mer tillräkna dem deras synder. Däruppå förlitar jag mig, arme syndare, och beder dig trösteligen, att du efter samma ditt löfte värdes vara mig miskundsam och nådig samt förlåta mig alla mina synder, ditt heliga namn till pris och ära.

När skriftermål med syndabekännelsen: "Jag fattig, syndig" o.s.v. omedelbart föregår högmässogudstjänsten, må i stället för densamma vid högmässan följande syndabekännelse kunna användas.

Barmhärtige Gud, allgode Fader, vilkens nåd varar från släkte till släkte! Du är tålig, långmodig och förlåter alla botfärdiga deras missgärningar och synder. Se mildeligen till ditt folk och hör dina barns suckar! Vi hava syndat; vi hava varit ogudaktiga och därigenom gjort oss ovärdiga din godhet och kärlek; emot dig hava vi syndat och gjort illa inför dig; men tänk icke på våra överträdelse! Förbarma dig över oss; hjälp oss, Gud, vår Frälsare, för ditt namns skull!

with gentleness and grace all penitent sinners, who turn toward thee and with a lively faith seek refuge in thy fatherly mercy and the merits of the Saviour, Jesus Christ. For unto such wilt thou grant remission of all their sins against thee, nor wilt thou at any time impute unto them their transgressions. In this, I, miserable sinner, put my faith, and pray thee trustfully that thou wilt after thy same promise vouchsafe to be merciful and gracious to me, and forgive me all my sins, to the praise and honour of thy holy name.

When a service of preparation for communion with this confession of sin "I, poor sinful man . . ." etc., immediately precedes the service of High Mass, the following form of confession may be used at the High Mass.

O merciful God, Father of infinite goodness, whose grace endureth from generation to generation! Thou art patient, longsuffering and forgivest all who are penitent their sins and misdeeds. Look mercifully upon thy people and hear thy children's sighing. We have sinned; we have done wickedly and so made ourselves unworthy of thy goodness and love; against thee have we sinned and done amiss before thee; but remember not our transgressions. Have mercy on us; help us, o

Fräls oss och förlåt oss alla våra synder och giv oss din Helige Andes nåd att bättra vårt syndiga leverne och få med dig ett evigt liv; genom din Son, Jesus Kristus, vår Herre. Amen.

God, our Saviour, for thy name's sake. Save us and forgive us all our sins and give us the grace of thy Holy Spirit to amend our lives and with thee attain everlasting life, through thy Son, Jesus Christ, our Lord. Amen.

<ABSOLUTION.>

Den allsmåttige, evige Gud förlåte oss alla våra synder efter sin stora, outgrundliga barmhärtighet för Frälsarens, Jesu Kristi, skull samt giv oss nåd att bättra vårt leverne och få med honom ett evigt liv. Amen.

May the almighty, eternal God after his great, unfathomable mercy forgive us all our sins for the Saviour Jesus Christ's sake, and give us grace to amend our ways and attain everlasting life with him. Amen.

<2. THE INDUCTION.>

Prästen och församlingen sjunga :

Herre, förbarma dig över oss !
Kriste, förbarma dig över oss !
Herre, förbarma dig över oss !

The priest and the congregation sing :

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Prästen vänder sig till församlingen och säger eller sjunger :

Ära vare Gud i höjden och frid på jorden, till människorna ett gott behag !

The priest turns to the congregation and says or sings :

Glory be to God on high, and on earth peace, goodwill towards men !

Prästen vänder sig mot altaret, och församlingen uppstår och sjunger (på påskdagen) :

[Vi prisa dig : vi tillbedja dig : vi tacka dig för dina under, Herre Gud, himmelske konung, Gud Fader allsmåttig ! Herre, den allrahögstes enfödde Son,

The priest turns to the altar, and the congregation stands up and sings (on Easterday) :

[We praise thee : we worship thee : we give thanks to thee for thy wonders, o Lord God, heavenly King, God the Father almighty ! O Lord, the only

Jesus Kristus! Helige Ande, nådens, sanningens och fridens Ande! Amen, Amen, Amen.]

begotten Son of the all highest, Jesus Christ! O Holy Spirit, Spirit of grace, truth, and peace! Amen. Amen. Amen.]

Där denna lovsång icke kan med tillgängliga krafter värdigt utföras, må i dess ställe Ps. 24:1 sjungas.

Where this hymn of praise cannot be worthily rendered by those present, Hymn 24.1 may be sung instead.¹

3. <THE LECTIIONS.>

Prästen (vänd till församlingen, som sätter sig ned) säger eller sjunger:

The priest (facing the congregation, which sits down) says or sings:

Herren vare med eder!

The Lord be with you!

Församlingen sjunger:

The congregation sings:

Med dig vare ock Herren!

So may the Lord be with thee!

Prästen:

The priest:

Låtom oss bedja!

Let us pray!

Prästen vänder sig mot altaret och beder på sön- och högtidsdagarna den därtill hörande kollektbönen.

The priest turns to the altar and reads on Sundays and Festivals the proper collect.

[O allsmäktige, evige Gud, som vid denna tid utförde genom Moses din allmoge utav Egypten och befallde årligen hålla påsk och äta påskalammet; så för ock oss, o himmelske Fader, ut av det andliga Egypten, att vi må delaktiga varda av det sanna påskalammet, som är din Son Jesus

[O almighty, eternal God, who at this time by Moses didst lead thy people out of Egypt and command them to keep the yearly passover and eat the paschal lamb: so likewise, o heavenly Father, bring us forth from the spiritual Egypt that we may be partakers of the true paschal lamb, which is thy

¹ <The latter portion of the *Gloria in Excelsis* is only sung on the High Festivals and the annual Reformation, Mission, and Thanksgiving days. Hymn 24.1 is substituted on all other occasions.>

Kristus, vår Herre, vilken i denna dag haver vunnit seger över döden och öppnat oss vägen till ett evigt liv och nu lever och regerar med dig och den Helige Ande ifrån evighet till evighet. Amen!]

Prästen vänder sig till församlingen och säger :

Hören Herrens ord genom aposteln [Paul !]

Därefter föreläses dagens epistel.

[Käre Bröder! Rensen bort den gamla surdegen, så att I bliven en ny deg. I ären ju osyrade; ty vi hava ock ett påskalamm, som är slaktat, nämligen Kristus. Låtom oss därför hålla högtid, icke med gammal surdeg, icke med elakhetens och ondskans surdeg, utan med renhetens och sanningens osyrade bröd.]

Nu sjunges en psalm (gradualpsalmen), varunder prästen står vänd mot altaret. Efter sångens slut vänder sig prästen till församlingen och säger :

Upplyften edra hjärtan till Gud och hören dagens evangelium! Så skriver evangelisten [Markus]:

Därefter föreläses dagens evangelium.

[Och när sabbaten var förliden, köpte Maria från Mag-

Son Jesus Christ our Lord, who on this day hath triumphed over death and opened unto us a way to an everlasting life, and now liveth and reigneth with thee and the Holy Spirit for ever and ever. Amen.]

The priest turns to the congregation and says :

Hear the word of the Lord according to the apostle [Paul !]

The epistle for the day is then read.

[Dear brethren! Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with the old leaven neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.]¹

Then a hymn (the gradual-hymn) is sung, during which the priest stands facing the altar. When the singing is finished, the priest turns to the congregation and says :

Lift up your hearts to God and hear the gospel for the day! Thus writes the evangelist [Mark]:

The gospel for the day is then read.

[And when the sabbath was past, Mary Magdalene, and

¹ <1 Corinthians v. 7-8, Authorised Version.>

dala och den Maria som var Jakobs moder och Salome väl-luktande kryddor, för att sedan gå åstad och smörja honom. Och bittida om morgonen på första veckodagen kommo de till graven, redan vid solupp-gången. Och de sade till varandra: "Vem skall åt oss vältra bort stenen från ingån-gen till graven?" Men när de sago upp, fingo de se att stenen redan var bortvältrad. Den var nämligen mycket stor. Och när de hade kommit in i graven, fingo de se en ung man sitta där på högra sidan, klädd i en vit fortid klädnad; och de blivo förskräckta. Men han sade till dem: "Varen icke förskräckta. I söken Jesus från Nasaret, den korsfäste. Han är uppstånden, han är icke här. Se där är platsen där de lade honom. Men gån bort och sägen till hans lär-jungar, och särskilt till Petrus: 'Hans skall före eder gå till Gali-leen; där skolen I få se honom, såsom han har sagt eder.'"]

Därefter läses eller av försam-lingen sjunges trosbekännelsen, varunder i förra fallet prästen står vänd till församlingen. Mel-lan evangelieläsningen och tron må kunna inskjutas orden: Låtom oss nu gemensamt be-känna vår kristna tro.

Vi tro på Gud Fader alls-mäktig, himmelens och jordens skapare.

Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were af-frighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him as he said unto you.¹]

Then is said or sung by the congregation the confession of faith, during which in the former case the priest stands facing the congregation. Between the read-ing of the gospel and the creed may be inserted the words: Let us now together confess our Christian faith.

We believe in God, Father almighty, maker of heaven and earth.

¹ <Mark xvi. 1-8. Authorised Version.>

Vi tro ock på Jesus Kristus, hans enfödde Son, vår Herre, vilken är avlad av den Helige Ande : född av jungfrun Maria ; pinad under Pontius Pilatus, korsfäst, död och begravnen ; nederstigen till dödsriket ; på tredje dagen uppstånden igen ifrån de döda ; uppstigen till himmelen ; sittande på allsmäktig Gud Faders högra sida ; därifrån igenkommande till att döma levande och döda.

Vi tro ock på den Helige Ande ; en helig, allmänlig kyrka, de heligas samfund ; syndernas förlåtelse, de dödas uppståndelse och ett evigt liv.

När tron vid gudstjänsten sjunges, nyttjas den i psalmboken införda credo-psalmen. Å de större högtidsdagarna må kunna användas följande trosbekännelse :

Jag tror på en enda Gud allsmäktig Fader, skapare av himmel och jord och allt det, som synligt och osynligt är.

Och på en enda Herre, Jesus Kristus, Guds enfödde Son, född av Fadern före all tid, Gud av Gud, ljus av ljus, sann Gud av sann Gud, född och icke skapad, av samma väsen som Fadern ; på honom, genom vilken allting är skapat ; som för oss människor och för vår salighets skull har stigit ned från himmelen och tagit mandom genom den Helige Ande

We believe likewise in Jesus Christ, his only-begotten Son, our Lord, who was begotten of the Holy Spirit : born of the virgin Mary ; suffered under Pontius Pilate, crucified, dead and buried ; descended into the kingdom of death ; on the third day arisen again from the dead ; ascended into heaven ; sitting on the right side of God, Father almighty ; from thence coming again to judge living and dead.

We believe likewise in the Holy Spirit ; one holy universal church, the communion of saints ; the forgiveness of sins, the resurrection of the dead and everlasting life.

When the creed is sung at divine service, the metrical creed included in the hymn book is used. On the greater festivals the following confession of faith may be used :

I believe in one only God, almighty Father, maker of heaven and earth and all that which is visible and invisible.

And in one only Lord, Jesus Christ, the only-begotten Son of God, begotten of the Father before all time, God of God, light of light, very God of very God, begotten not made, of the same substance as the Father ; in him, through whom all things were made ; who for us men and for the sake of our salvation hath come down from the heaven and taken manhood

av jungfrun Maria och blivit människa ; som ock har blivit för oss korsfäst under Pontius Pilatus, lidit och blivit begravnen ; som på tredje dagen har uppstått efter skrifterna och farit upp till himmelen och sitter på Faderns högra sida ; därifrån igenkommande i härlighet för att döma levande och döda ; på vilkens rike icke skall bliva någon ände.

Och på den Helige Ande, Herren och livgivaren, som utgår av Fadern och Sonen ; som tillika med Fadern och Sonen tillbedes och äras och som har talat genom profeterna.

Och på en enda, helig, allmännelig och apostolisk kyrka.

Jag bekänner ett enda dop till syndernas förlåtelse och förväntar de dödas uppståndelse och den tillkommande världens liv. Amen.

Där man vil och kan vid gudstjänsten sjunga någon kyrklig hymn, passande för den innevarande dagen, må den få sin plats näst efter tron. Efter trosbekännelsen sjunges en kort psalm eller psalmvers såsom inledning till predikan. När tron sjunges, bortfaller denna predikstolpsalm, och mot slutet av credo-sången uppgår predikanten på predikstolen.

Därefter hålles predikan över vederbörlig bibeltext.

through the Holy Spirit by the virgin Mary and hath become man ; who also for us hath been crucified under Pontius Pilate, hath suffered and been buried ; who on the third day hath risen up according to the scriptures and gone up into heaven and sitteth on the right side of the Father ; from thence coming again in glory to judge the living and the dead ; of whose kingdom there shall be no end.

And in the Holy Spirit, the Lord and lifegiver, who proceedeth from the Father and the Son ; who together with the Father and the Son is worshipped and glorified, and who hath spoken through the prophets.

And in one only, holy, universal and apostolic church.

I confess one only baptism for the forgiveness of sins and look for the resurrection of the dead and the life of the world to come. Amen.

When an anthem suitable to the particular day is desired at the service and can be sung, it should follow immediately after the creed. After the confession of faith a short hymn or verse of a hymn is sung as an introduction to the sermon. When the creed is sung, this pulpit hymn is omitted, and towards the end of the singing of the creed the preacher goes up into the pulpit.

There follows the sermon upon the proper text.

Efter predikan läses följande bön :

Lovad vare Gud och välsignad i evighet, som med sitt ord har tröstat, lärt, förmanat och varnat oss. Hans Helige Ande stadfäste ordet i våra hjärtan, att vi icke må vara glömske hörare utan dagligen tillväxa i tro, hopp, kärlek och tålmod intill änden och varda salige, genom Jesus Kristus, vår Herre. Amen.

Efter denna bön må den i evangelieboken näst efter evangeliet intagna kollektbönen kunna läses.

[Herre Gud, himmelske Fader! Du, som din Son för våra synders skull utgivit och för vår rättfärdighets skull uppväckt haver ; vi bedja dig, att du ville giva oss din Helige Ande, genom honom oss regera och styra, i en sann tro vidmakthålla och för alla synder bevara och efter detta livet uppväcka oss till ett evigt liv. Amen.]

Därpå må de kyrkliga tillkännagivandena ske på följande sätt :

(1) Att N.N. begärt *äktenskaps-certifikat*¹ för ingående av äktenskap med N.N., varder härmed tillkännagivet inför denna församling :

3:e gången.

2:a gången.

1:a gången.

¹ Härvid liksom ifråga om tillkännagivande av äktenskapsbetygs utfärdande och lysning till äktenskap skall angivas de trolovades fullständiga namn jämte yrke och hemvist.

After the sermon the following prayer is read :

Praised be God and blessed for ever, who by his word hath comforted, taught, exhorted and admonished us. May his Holy Spirit stablish the word in our hearts, that we be not forgetful hearers, but daily increase in faith, hope, and patience until the end and attain salvation, through Jesus Christ our Lord. Amen.

After this prayer, the collect in the gospel-book next after the gospel may be read.

[O Lord God, heavenly Father, thou who hast given thy Son for our sins and raised him again for our justification ; we beseech thee, that thou wouldest give us thy Holy Spirit, direct and rule us through him, preserve us in a true faith, keep us from all sins and after this life raise us to an eternal life. Amen.]

The church notices may then be given out in the following manner :

(1) Notice is hereby given in the presence of this congregation that N.N. has demanded the *marriage licence*¹ for contracting marriage with N.N. :

The third time.

The second time.

The first time.

¹ Herewith as in the matter of announcing the issue of the banns certificate and banns of marriage the full name together with profession and abode of the betrothed shall be given.

Härmed tillkännagives, att äktenskapsbetyg utfärdats för N.N. till äktenskap med N.N.

Hinder mot deras äktenskap må anmälas hos pastorsämbetet i N.N. församling av N.N. län.

Lysning till äktenskap kungöres inför denna församling :

3:e gången mellan N.N. och N.N.

2:a gången mellan N.N. och N.N.

1:a gången mellan N.N. och N.N.

Sedan alla tillkännagivanden av begäran om äktenskapscertifikat och av äktenskapsbetygs utfärdande samt alla lysningar kungjorts, säges :

Herren Gud, som har stiftat äktenskapet, giv dem lycka och välsignelse till deras viktiga förening !

(2) I församlingens förbön inneslutas följande personer, som äro stadda i sjukdomsnöd : N.N. och N.N.

(3) En ny påminnelse om vår dödlighet lämnas oss i dag, då härmed tillkännagives, att N.N. har avlidit i en ålder av m.m. (förjande personer hava avlidit, nämligen N.N. i en ålder av m.m.).

Sedan alla de avlidna äro nämnda, tillägges :

Herren läre oss att så betänka vår egen förestående

Notice is hereby given, that the *banns certificate* <for the man> has been issued for N.N. in marriage with N.N.

Impediments to their marriage may be lodged with the incumbent in N.N. congregation in N.N. county.

Banns of marriage <for the woman> are published in the presence of this congregation :

The third time between N.N. and N.N.

The second time between N.N. and N.N.

The first time between N.N. and N.N.

After all the notices of the demanding of the marriage licence and the issuing of the banns certificate and all the banns have been published, then is said :

The Lord God, who hath instituted matrimony, give them happiness and blessing in their momentous union !

(2) The following persons who are sick desire to be remembered in the prayers of the congregation : N.N. and N.N.

(3) We are reminded again today of our mortality by the announcement that N.N. hath departed this life at the age of . . . (the following persons have departed this life, namely N.N. at the age of . . .).

After all the departed have been mentioned by name, is added :

The Lord teach us so to consider our own coming depar-

bortgång, att, när vi skola skiljas från detta förgängliga livet, vi må vara beredda till en salig hädanfärd!

(4) För N.N., som efter en svår sjukdom återvunnit hälsa, hembära vi till Gud en ödmjuk tacksägelse. Förläna honom (henne), o Herre, din Helige Ande, att han (hon) må väl använda sin förlängda nådetid, ditt namn till pris och sig till salighet!

(5) *Kungörelser meddelas om gudstjänsterna, om nattvardsungdomens konfirmation samt om kollekt för kyrkliga eller välgörande ändamål; likaledes uppläses här böndagsplakatet,¹ där sådant föreligger.*

Förrättningen på predikstolen avslutas med en välönskan över församlingen.

[(Påsktiden): Fridens Gud, som från de döda har återfört vår Herre Jesus, vilken genom ett evigt förbunds blod är den store herden för fåren, han fullkomne eder i allt vad gott är, så att I gören hans vilja; och han verke i oss vad som är välbehagligt inför honom, genom Jesus Kristus. Honom tillhör äran i evigheternas evigheter! Amen. (Hebr. 13. 20-21.)]

Därefter sjunges en kort psalm, varunder prästen träder för altaret.

ture, that, when we are to be taken from this transitory life, we may be prepared for a blessed end.

(4) We give humble thanks to God for N.N., who after serious illness hath been restored to health. Grant him (her) o Lord, thy Holy Spirit, that he (she) may profitably use his (her) prolonged day of grace, to the praise of thy holy name and his (her) own salvation.

(5) *Notices are given of services, of the confirmation and first communion of the young together with collections for church or charitable purposes; and here too the rogation day brief¹ is read aloud, when such is at hand.*

The pulpit office concludes with the valediction to the congregation.

[(Eastertide): Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. (Heb. 13. 20-21.)²]

After this a short hymn is sung, during which the priest goes to the altar.

¹ <There are four Rogation Days in the year: 1. Day of Intercession. 2. Reformation Festival. 3. Missionary Festival. 4. Thanksgiving Day. Their date is fixed annually by a royal brief.>

² <From the Authorised Version.>

<3A. THE INTERCESSION.>

*Prästen, vänd till församlingen,
säger eller sjunger :*

Herren vare med eder !

Församlingen sjunger :

Med dig vare ock Herren !

Prästen :

Låtom oss bedja !

*Prästen, vänd mot altaret,¹
beder nu den allmänna kyrko-
bönen, vilken dock på de tre
senare böndagarna och övriga
högtidsdagar, för vilka särskilda
böner äro föreskrivna, föregås av
den till den innevarande högtiden
hörande bönen. Församlingen
sjunger : Amen.*

[*Bön på Påskdagen.*

Allsmäktige Gud, himmelske Fader ! Inför dig komma vi med tack och lov, att du, som för våra synders skull utgav din enfödde Son, har för vår rättfärdiggörelses skull uppväckt honom och gjort honom till en segervinnare över synd och död. Herre Jesus, du livets furste, giv genom din Helige Ande, att vi i din uppståndels kraft må uppstå och vandra i ett nytt leverne. Förläna oss det levande hoppets tröst ! Kom till oss, såsom du kom till

¹ Där det av akustika skäl finnes vara nödigt, må prästen vid kyrkobö-
ernas utförande vara vänd till försam-
lingen.

*The priest, facing the congre-
gation, says or sings :*

The Lord be with you :

The congregation sings :

So may the Lord be with thee !

The priest :

Let us pray !

*The priest now turns to the
altar,¹ and offers the General
Intercession, which however on
the three last rogation days and
the other festivals, for which
special prayers are prescribed, is
preceded by the prayer proper to
the particular festival. The
congregation sings : Amen.*

[*Prayer on Easterday.*

Almighty God, heavenly Father, we come before thee with thanks and praise, that thou, who for our sins didst give thine only-begotten Son, hast for our justification raised him up and made him vanquisher of sin and death. O Lord Jesus, the prince of life, grant us by thy Holy Spirit that in the power of thy resurrection we may arise and walk in newness of life. Give us the comfort of a living hope ! Come unto us, as thou camest unto

¹ Where the acoustic conditions require it, the priest may turn to-
wards the congregation for the recita-
tion of the prayers.

dina första lärjungar, och giv oss din frid! Behåll oss i denna frid intill änden och låt oss i dödens stund få förnimma, att du är uppståndelsen och livet. Gör omsider våra dödliga kroppar åter levande och din förhärligade lekamen lika, så att vi en gång med den segerfirande församlingen få sjunga: "Gud vare tack, som har givit oss segern genom vår Herre Jesus Kristus!" Amen.]

I den allmänna kyrkobönen förbigås, alltefter för handen varande omständigheter, de bönepunkter, som avse förhållanden, vilka ej alltid förefinnas, såsom förbönerna för kyrkomöte, för riksmöte, för nattvardsungdom m.m.

ALLMÄN KYRKOBÖN.

Dig, evige och allsmåttige Gud, alltings skapare och beskyrmare, åkalla vi. Var oss nådig för Jesu Kristi skull och tänk icke på våra synder! Helga och regera oss med din Helige Ande och giv oss nåd att efter ditt ord vandra i ett heligt leverne! Församla, styrk och bevara din kristenhet genom ordet och de heliga sakramenten! Förbarma dig, Herre, över alla folk, som ännu äro fångna i blindhetens och dödens mörker, och låt din frälsande nåd med ljus och liv uppgå för dem genom evangelium!

thy first disciples, and grant us thy peace. Keep us in this peace until the end, and in the hour of death help us to perceive that thou art the resurrection and the life. Finally raise again to life our mortal bodies, and make them like to thy glorified body, that we together with the church triumphant may sing: "Thanks be unto God, who hath given us the victory, through our Lord Jesus Christ!" Amen.]

In the General Intercession according to circumstances, those parts of the prayer referring to occasions, which do not always arise, are omitted, such as the prayers for the church congress, for parliament, for the candidates for first communion, etc.

GENERAL INTERCESSION.

Thee we invoke, o eternal and almighty God, maker of all the world. Be gracious to us for Jesus Christ's sake and remember not our sins. Sanctify and govern us with thy Holy Spirit, and give us grace according to thy word to walk in holiness of life! Unite, strengthen and preserve thy christendom through the word and the holy sacraments! Have pity, Lord, upon all peoples, who are yet bound in the night of blindness and death, and may thy saving grace through the gospel arise upon them with light and life.

Välsigna dem, som nu äro församlade för att överlägga om din kyrkas angelägenheter, så att deras rådslag må främja din ära och ditt rikets uppbyggande ibland oss.

Var vårt fäderneslands värn och sköld, giv det nåd och ära. Välsigna och skydda vår älskade konung samt hela hans hus och dess anförvanter. Förläna din hjälp till rikets styrelse och försvar.

Välsigna det nu församlade riksmötet, att där må förhandlas och beslutas i gudsfuktan och god enighet.

Giv fridsam och lycklig sammanlevnad, rättsinniga och kristliga råd i allt, vad vi företaga! Befrämja varje gott verk och avvänd från oss allt ont och skadligt! Låt din välsignelse vila över markens gröda samt över alla lovliga yrken och stånd!

Välsigna våra hem och giv nåd till de unges fostran och tillväxt i din sanning och fruktan.

Bless them who are now gathered together to confer on the affairs of thy church, that their consultations may promote thy honour and the edifying of thy kingdom amongst us.

Be the guard and shield of our fatherland, and give it grace and honour. Bless and preserve our beloved king and all his house, and their kinsfolk. Grant thy help to the government and defence of the kingdom.

Bless the Parliament now assembled together, that they may debate and settle all things in the fear of God and in the bond of unity.

Give peace and prosperity to our common life, honest and christian counsel in all that we undertake! Promote every good work and turn away from us all evil and harm. May thy blessing rest upon the crops of the earth, and likewise upon all lawful callings and estates.

Bless our homes and give grace to the upbringing and growth of the young in thy truth and fear.

Tänk i nåd särskilt på dem, som beredas till sin första nattvardsgång. För *För nattvards- läna dem krist- ungdomen.* lig insikt och oskrymtad tro, att de såsom dina rätta lärjungar alltid må vandra på din sannings väg.

Välsigna ock gästerna vid ditt heliga bord, att de där må stärkas i tro och kärlek och det eviga livets hopp.

Hjälp och hugsvala alla sjuka och fattiga, bedrövade och svårmodiga, anfäktade och döende! Varda dig i nåd om alla änkor och värlösa! Hjälp oss omsider i vår sista stund och förläna oss efter detta förgängliga livet en evig salighet; genom Jesus Kristus, din Son, vår Herre.

Församlingen sjunger: Amen.

Tillfälliga böner med anledning av särskilda omständigheter, såsom t. ex. under landsplågor, vid kyrkobygge i församlingen m.m. skola, där de förekomma, följa närmast efter allmänna kyrkobönen.

Look in mercy upon those children, who are being prepared for their first communion. *For candidates for first communion.* Grant unto them christlike insight and unfeigned faith, that they may ever walk as thy true disciples in the way of thy truth.

Bless also them that are bidden to thy holy table, that they may be strengthened there in faith and love and the hope of everlasting life.

Help and comfort all sick and poor, the desolate and the oppressed, the afflicted and the dying. Give thy gracious protection to all widows and all that are defenceless. Help us finally in our last hour, and grant us after this transitory life eternal salvation; through Jesus Christ thy Son our Lord.

The congregation sings: Amen.

Occasional prayers for use in special circumstances, such as for example in time of national affliction, church building in a parish, etc., shall, when they occur, follow next after the General Intercession.

<4. THE OFFERTORY.>

Härpå följer en kort psalm eller psalmvers, varunder de heliga sakramentshåvorna på altaret tillrustas.

Here follows a short hymn or verse of a hymn, during which the holy elements are prepared on the altar.

<5. THE PREFACE.>

Efter sångens slut vänder sig prästen till församlingen och säger eller sjunger :

Upplyften edra hjärtan till Gud !

Församlingen uppstår och sjunger :

Gud upplyfte våra hjärtan !

Prästen :

Tackom Gud, vår Herre !

Församlingen :

Allena han är värdig tack och lov !

Församlingen sätter sig ned, och prästen vänder sig mot altaret och sjunger eller uttalar följande tacksägelse :

Ja, sannerligen är det tillbörligt, rätt och saligt, att vi alltid och allestädes tacka och lova dig, allsmäktige Fader, helige Gud, genom Jesus Kristus, vår Herre. Han är vårt påskalamm, offrat för oss, Guds rena lamm, som burit världens synd allt intill döden. Och likom han har övervunnit döden och uppstått igen och evigt lever, så skola ock alla, som förtrösta på honom, genom honom övervinna synd och död och ärva evigt liv. Och på det att vi icke må förgäta denna hans utsägliga välgärning, har han instiftat sin heliga nattvard.

At the end of the singing the priest turns to the people and says or sings :

Lift up your hearts to God !

The congregation stands up and sings :

God lift up our hearts !

The priest :

Let us give thanks unto our Lord God !

The congregation :

Worthy is he alone of thanks and praise !

The congregation sits down, and the priest turns to the altar and sings or recites the following thanksgiving :

Yea, verily it is meet, right and blessed, that we should at all times and in all places give thanks and praise to thee, almighty Father, holy God, through Jesus Christ our Lord. He is our paschal lamb, which was offered for us, the pure lamb of God, who bore the sin of the world even unto death. Like as he hath vanquished death and risen again and lives for ever, even so shall all who put their trust in him vanquish sin and death through him and inherit life everlasting. And that we may not forget this his inestimable benefit, he hath instituted his holy supper.

*Eller :**Or :*

Ja, sannerligen är det tillbörligt, rätt och saligt, att vi alltid och allestädes tacka och lova dig, allsmäktige Fader, helige Gud, genom Jesus Kristus, vår Herre, vilken du för våra synders skull har utgivit och låtit dö för oss, som voro döden värda, at vi må leva genom honom. Och på det att vi icke må förgäta denna hans outsägliga välgärning, har han instiftat sin heliga nattvard.

Yea, verily it is meet, right and blessed that we should at all times and in all places give thanks and praise to thee, almighty Father, holy God, through Jesus Christ, our Lord whom thou for our sins hast given and suffered to die for us, who were worthy of death, that we may live through him. And that we may not forget this his inestimable benefit, he hath instituted his holy supper.

<6. THE CANON OF THE ACTION.>

Sedan uttalar prästen den heliga nattvardens instiftelseord :

Then the priest recites the narration of the institution of the holy supper :

I den natt, då Herren Jesus blev förrådd, tog han ett bröd, tackade Gud, bröt det och gav åt lärjungarna och sade : Tagen och äten ! Detta är min lekamen, som varder utgiven för eder. Gören detta till min åminnelse !

In the night, when the Lord Jesus was betrayed, he took a bread, gave thanks to God, broke it and gave it to the disciples and said : Take ye and eat ! This is my body, which is given for you. Do this in my remembrance !

Sammalunda tog han ock kalken, tackade Gud och gav åt lärjungarna och sade : Dricken härav alla ! Denna kalk är det nya förbundet, i mitt blod, som varder utgjutet för många till syndernas förlåtelse. Så ofta I dricken den, så gören detta till min åminnelse !

Likewise also he took the cup, gave thanks to God and gave to the disciples and said : Drink ye all of this ! This cup is the new covenant in my blood, which is shed for many for the forgiveness of sins. As often as ye drink this, do this for my remembrance !

<7. THE LORD'S PRAYER.>

Därefter säger prästen :

Låtom oss nu alla bedja så, som vår Herre Jesus Kristus själf har lärt oss :

Fader vår, som är i himmelen! Helgat varde ditt namn ; tillkomme ditt rike ; ske din vilja, såsom i himmelen, så ock på jorden ; vårt dagliga bröd giv oss i dag ; och förlåt oss våra skulder, såsom ock vi förlåta dem oss skyldiga äro ; och inled oss icke i frestelse ; utan fräls oss ifrån ondo ; ty riket är ditt och makten och härligheten i evighet. Amen.

Then the priest says :

Let us all pray now as our Lord Jesus Christ himself hath taught us :

Our Father, which art in heaven ! Hallowed be thy name ; thy kingdom come ; thy will be done in earth as it is in heaven ; give us this day our daily bread ; and forgive us our trespasses as we forgive them that trespass against us ; and lead us not into temptation ; but deliver us from evil ; for thine is the kingdom and the power and the glory for ever and ever. Amen.

<8. THE COMMUNION.>

Därefter sjunga prästen och församlingen, som uppstår :

Helig, Helig, Helig, Herre Gud allsmäktige ! Fulla äro himlarna och jorden av din härlighet. Giv salighet av höjden ! Välsignad vare han, som kommer i Herrens namn. Giv salighet av höjden !

Then the priest and the congregation, which stands up, sing :

Holy, Holy, Holy, Lord God almighty ! The heavens and the earth are full of thy glory. Grant salvation from on high ! Blessed is he that cometh in the name of the Lord ! Grant salvation from on high !

Prästen vänder sig till församlingen och läser eller sjunger :

Herrens frid vare med eder !

The priest turns to the congregation and reads or sings :

The peace of the Lord be with you !

Nu framträda nattvardsgästerna under dämpat orgelspel, varefter församlingen stående sjunger¹ :

O Guds Lamm, som borttager världens synder, fräls oss, milde Herre Gud !

O Guds Lamm, wom borttager världens synder, hör oss, milde Herre Gud !

O Guds Lamm, som borttager världens synder, giv oss din frid och välsignelse !

Därefter sjunges av församlingen under utdelandet av den heliga måltiden lämpliga psalmer, beledsagade av dämpat orgelspel.¹

Åt varje nattvardsgäst meddelar prästen först brödet med dessa ord² :

Kristi lekamen, för dig utgiven.

The communicants now come forward, to a soft organ accompaniment, after which the congregation stands and sings¹ :

O Lamb of God, that takest away the sins of the world, deliver us, merciful Lord God !

O Lamb of God, that takest away the sins of the world, hear us, merciful Lord God !

O Lamb of God, that takest away the sins of the world, grant us thy peace and blessing !

After this during the administration of the holy meal, appropriate hymns are sung by the people with a soft accompaniment on the organ.¹

The priest first administers the bread to each communicant with these words² :

The body of Christ, given for thee.

¹ <This rubric implies the practice of non-communicating attendance at the mass.

² Vid prästens självkommunion tillgår så, att prästen sedan han utdelat brödet till ett duklag av nattvardsgästerna, knäböjer, vänd mot altaret, och meddelar sig själv brödet med dessa ord : *Kristi lekamen, för mig utgiven.*

Sedan han utdelat vinet till samma duklag, dricker han på samma sätt själv av kalken med dessa ord : *Kristi blod, för mig utgjutet.*

I sluthälsningen till detta duklag av nattvardsgäster böra orden "vi" och "oss" insättas i stället för "I" och "eder."

<The instructions contained in this footnote imply that the priest does not necessarily communicate at every mass.>

² The priest's own communion is so ordered that when the priest has administered the bread to a row of communicants, he kneels toward the altar and administers the bread to himself with these words : The body of Christ, given for me.

When he has administered the wine to the same row, he drinks in the same way from the cup himself with these words : The Blood of Christ, shed for me.

At the final salutation to this row of communicants the words "we" and "us" should be substituted for "ye" and "you."

Och därefter kalken med dessa ord :

Kristi blod, för dig utgjutet.

För varje avdelning av gäster, som lämnar nattvardsbordet, säger prästen :

Herren Jesus Kristus, vilkens lekamen och blod I haven undfått, bevare eder till evigt liv ! Amen.

Gån i Herrens frid !²

Eller ock säger prästen vid meddelandet av brödet :

Jesus Kristus, vilkens lekamen du mottager, bevare dig till evigt liv !

Och vid kalkens meddelande :

Jesus Kristus, vilkens blod du mottager, bevare dig till evigt liv !

För varje avdelning av gäster, som lämnar nattvardsbordet, säger prästen :

Vår Herres, Jesu Kristi, nåd och frid vare med eder alla ! Amen.¹

Gån i Herrens frid !²

Sedan utdelningen av den heliga måltiden är slutad, vänder sig prästen till församlingen och säger :

Låtom oss bedja !

¹ Eller något annat tjänligt språk ur den heliga skrift.

And then the cup with these words :

The blood of Christ, shed for thee.

To each row of communicants, as they leave the communion table, the priest says :

The Lord Jesus Christ, whose body and blood ye have received, preserve you unto everlasting life ! Amen.

Go in the peace of the Lord !²

Or else the priest says at the administration of the bread :

Jesus Christ, whose body thou receivest, preserve thee unto everlasting life !

And for the administration of the cup :

Jesus Christ, whose blood thou receivest, preserve thee unto everlasting life !

To each row of communicants, as they leave the communion table, the priest says :

The grace of our Lord Jesus Christ be with you all ! Amen.¹

Go in the peace of the Lord !²

When the administration of the holy meal is finished, the priest turns to the congregation and says :

Let us pray !

¹ Or some other convenient sentence out of holy writ.

² <Cf. *Ite missa est*, p. 21.>

Vänd mot altaret, beder han någon av följande tacksägelseskollektor :

Vi tacka dig, allsmåttige Fader, som genom din Son, Jesus Kristus, har stiftat denna heliga nattvard, oss till tröst och salighet och bedja dig : förlåna oss nåd att så begå Jesu åminnelse på jorden, att vi också måtte varda delaktiga av den stora nattvarden i himmelen.¹

Församlingen sjunger : Amen.

Eller :

Vi tacka dig, allsmåttige Gud, att du genom denna dyrbara nådemåltid har vederkvickt och mättat oss, och bedja dig, att du låter det lända till vår tros förökelse och till förkovran i gudaktighet och alla kristliga dygder ; genom din Son, Jesus Kristus, vår Herre.²

Församlingen sjunger : Amen.

Eller :

Herre Jesus Kristus, du, som har kallat oss till denna nattvard, vi tacka dig av allt hjärta för din barmhärtighet, att du här bespisat oss med din lekamen och ditt blod, att du har uppfyllt och omslutit oss med din godhet. O Herre,

Turning to the altar, he offers one of the following thanksgiving-collects :

We thank thee, almighty Father, who, through thy Son, Jesus Christ, hast instituted this holy supper to our comfort and salvation, and pray thee, grant us grace so to celebrate the remembrance of Jesus on earth, that we may also be partakers of the great communion in heaven.¹

The congregation sings : Amen.

Or :

We thank thee, almighty God, that through this precious meal of grace thou hast refreshed and satisfied us, and pray thee, that thou suffer it to lead to the increase of our faith and advancement in godliness and all christlike virtues ; through thy Son, Jesus Christ, our Lord.²

The congregation sings : Amen.

Or :

O Lord Jesus Christ, thou, who hast called us to this communion, we most heartily thank thee for thy mercy, that thou hast fed us here with thy body and thy blood, that thou hast filled and embraced us with thy goodness. O Lord, be near us !

¹ <An altered version of the first postcommunion in the mass of John III. See p. 117.>

² <An altered version of the fourth postcommunion in the mass of John III See p. 119.>

bliv när oss ! Vi giva oss i dina händer och förlita oss på dig ; lät oss bliva hos dig evinnerligen !¹

We commit ourselves into thy hands, and put our trust in thee ; grant us to abide with thee for ever !¹

Församlingen sjunger : Amen.

The congregation sings : Amen.

Prästen, vänd till församlingen, säger eller sjunger :

The priest, turning to the congregation, says or sings :

Tackom och lovom Herren !

Let us give thanks and praise to the Lord !

Församlingen uppstår och sjunger :

The congregation stands up and sings :

Herren vare tack och lov !

Thanks and praise be to the Lord !

Halleluja ! Halleluja ! Halleluja !

Halleluia ! Halleluia ! Halleluia !

Sist säger prästen :

Finally the priest says :

Böjen edra hjärtan till Gud och mottagen välsignelsen !

Bow down your hearts to God and receive the blessing !

Herren välsigne eder och bevara eder ; Herren låte sitt ansikte lysa över eder och vare eder nådig ; Herren vände sitt ansikte till eder och giv eder frid !

The Lord bless you and keep you ; the Lord make his countenance to shine upon you and be gracious unto you. The Lord turn his countenance towards you and give you peace !

I Guds, Faderns och Sonens och den Helige Andes, namn. Amen.

In the name of God, the Father, and the Son, and the Holy Spirit.

** Församlingen sjunger :*

The congregation sings :

Amen, Amen, Amen.

Amen, Amen, Amen.

Efter välsignelsen sjunges en kort psalm eller psalmvers, varmed gudstjänsten avslutas.

After the blessing a short hymn or verse of a hymn is sung, with which the service concludes.

<N.B.—When the Lord's Supper is celebrated apart from "High Mass," the so-called "Communion-Mass" (Nattvardsmässa) is used, which consists of the Intercession, the Offertory, the Preface, the Canon of the Action, the Lord's Prayer, and the Communion.>

¹ <An altered version of the fifth postcommunion in the mass of John III. See p. 119.>

CONCLUDING NOTE.

WE have now surveyed in brief the development of the Swedish office of the mass from the Latin rite of the Middle Ages to the service of the present day. Its most notable characteristic at this time is the absence of a definite prayer of consecration such as is found in the English Prayer Book, or more explicitly in its Scottish and American descendants. It should be observed, however, that the canon of the action in the modern Swedish mass consists, firstly, of the narration of the institution, which is read by the celebrant *facing the altar*, implying that its recital is not a lection to the people, but an address to God ; and secondly, of the Lord's Prayer, which follows the narration with the special intention defined by the narration itself.

APPENDIX I.

LAURENTIUS PETRI'S ARRANGEMENT OF THE
TRINITY COLLECTS.

THE following table shows the relative positions of the Trinity collects in the Gregorian Sacramentary of the ninth century, the Upsala Missal of 1513, and the modern Swedish Missal, which has perpetuated Laurentius Petri's arrangement. It will be seen that eighteen of the Trinity collects in the modern Swedish Missal occupy the same positions in relation to Pentecost as they did in the early Middle Ages.

N.B.—In the *Missale Upsalense Nouum* the Collect for the 26th Sunday after Trinity is evidently intended to be an extra "after Trinity" Collect, to be used when required; no epistle, gradual, gospel, offertory, or communion are supplied, only *secreta and complenda*.

SACRAMENTARIUM GREGORIANUM.

CENT. IX. A.D.¹

MISSALE UPSALENSE NOUUM.

1513 A.D.

MODERN SWEDISH MISSAL.

(FOLLOWING THE ARRANGEMENT OF LAURENTIUS PETRI IN THE MASS OF 1557)

<i>Pentecost.</i> Deus qui hodierna die corda	<i>Pentecost.</i> Deus qui hodierna die corda	<i>Pentecost.</i> God, who as at this time
<i>Pent.</i> 1. Deus in te sperantium fortitudo	<i>Trin. Sun.</i> Omnipotens sempiterna Deus	<i>Trin. Sun.</i> Almighty and everlasting God
<i>Pent.</i> 2. Sancti nominis tui, Domine	<i>Trin.</i> 1. Deus in te sperantium fortitudo	<i>Trin.</i> 1. O God, the strength of all
<i>Pent.</i> 3. Deprecationem nostram	<i>Trin.</i> 2. Sancti nominis tui, Domine	<i>Trin.</i> 2. O Lord, who never failest
<i>Pent.</i> 4. Protector in te sperantium	<i>Trin.</i> 3. Deprecationem nostram	<i>Trin.</i> 3. O God, the protector
<i>Pent.</i> 5. Da nobis, Domine, quaesumus	<i>Trin.</i> 4. Protector in te sperantium	<i>Trin.</i> 4. Grant, O Lord, we beseech Thee
<i>Pent.</i> 6. Deus, qui diligentibus te	<i>Trin.</i> 5. Da nobis, Domine, quaesumus	<i>Trin.</i> 5. O God, who hast prepared
<i>Pent.</i> 7. Deus uirtutum, cuius est totum	<i>Trin.</i> 6. Deus, qui diligentibus te	<i>Trin.</i> 6. Lord of all power and might
<i>Pent.</i> 8. Deus, cuius prouidentia	<i>Trin.</i> 7. Deus uirtutum, cuius est totum	<i>Trin.</i> 7. O God, whose never failing
<i>Pent.</i> 9. Largire nobis, Domine	<i>Trin.</i> 8. Deus, cuius prouidentia	<i>Trin.</i> 8. Grant to us, Lord, we beseech
<i>Pent.</i> 10. Pateant aures misericordiae	<i>Trin.</i> 9. Largire nobis, Domine	<i>Trin.</i> 9. Let thy merciful ears
<i>Pent.</i> 11. Deus qui omnipotentiam	<i>Trin.</i> 10. Pateant aures misericord. ae.	<i>Trin.</i> 10. O God, who declarest
<i>Pent.</i> 12. Omnipotens sempiterna Deus	<i>Trin.</i> 11. Deus, qui omnipotentiam	<i>Trin.</i> 11. Almighty and everlasting God
<i>Pent.</i> 13. Omnipotens et misericors Deus	<i>Trin.</i> 12. Omnipotens sempiterna Deus	<i>Trin.</i> 12. Almighty and merciful God
<i>Pent.</i> 14. Omnipotens sempiterna Deus, da	<i>Trin.</i> 13. Omnipotens et misericors Deus	<i>Trin.</i> 13. Almighty and everlasting God
<i>Pent.</i> 15. Custodi, Domine, quaesumus	<i>Trin.</i> 14. Omnipotens sempiterna Deus, da	<i>Trin.</i> 14. Keep, we beseech Thee, O Lord.
<i>Pent.</i> 16. Ecclesiam tuam, Domine	<i>Trin.</i> 15. Custodi, Domine, quaesumus	<i>Trin.</i> 15. O Lord, we beseech Thee
<i>Pent.</i> 17. Tua nos, Domine, quaesumus	<i>Trin.</i> 16. Ecclesiam tuam, Domine	<i>Trin.</i> 16. (New collect)
<i>Pent.</i> 18. Da, quaesumus, Domine, populo	<i>Trin.</i> 17. Tua nos, Domine, quaesumus	<i>Trin.</i> 17. Lord, we beseech Thee, grant
<i>Pent.</i> 19. Dirigat corda nostra, Domine	<i>Trin.</i> 18. Da, quaesumus, Domine, populo	<i>Trin.</i> 18. O God, forasmuch as without
<i>Pent.</i> 20. Omnipotens et misericors Deus	<i>Trin.</i> 19. Dirigat corda nostra, Domine	<i>Trin.</i> 19. (Trin. 3. collect re-written)
<i>Pent.</i> 21. Largire, quaesumus, Domine	<i>Trin.</i> 20. Omnipotens et misericors Deus	<i>Trin.</i> 20. Grant, we beseech Thee
<i>Pent.</i> 22. Familiam tuam, quaesumus	<i>Trin.</i> 21. Largire quaesumus, Domine	<i>Trin.</i> 21. Lord, we beseech (partly rewritten)
<i>Pent.</i> 23. Deus refugium nostrum	<i>Trin.</i> 22. Familiam tuam, quaesumus	<i>Trin.</i> 22. O God, our refuge and strength
<i>Pent.</i> 24. Excita quaesumus, Domine, tuorum	<i>Trin.</i> 23. Deus refugium nostrum	<i>Trin.</i> 23. O Lord, we beseech Thee
	<i>Trin.</i> 24. Excita, quaesumus, Domine, tuorum	<i>Trin.</i> 24. (New collect)
	<i>Trin.</i> 25. Excita, quaesumus, Domine, potentiam ²	<i>Trin.</i> 25. Stir up, we beseech Thee
	<i>Trin.</i> 26. Absolve, quaesumus, Domine ³	<i>Trin.</i> 26. (New collect) ⁴
		<i>Trin.</i> 27. (New collect) ⁴

¹ Ed. H. A. Wilson, Henry Bradshaw Society.² See *Sacr. Greg.* ed. H. A. Wilson, p. 115. Aliue oraciones de Aduento.³ See *Sacr. Greg.* Mense septimo die Dominico ad Sanctum Petrum.⁴ The collects for the 26th and 27th Sundays after Trinity were added after the time of Laurentius Petri.

APPENDIX II.

THE TRINITY COLLECTS IN THE MODERN ROMAN
MISSAL.

THE following table is designed to show that the position of the Trinity Collects in the modern Roman Missal agrees neither with the early medieval tradition, as seen in the Gregorian Sacramentary of the ninth century, nor with the late medieval tradition, as seen in the Upsala Missal of the early sixteenth century.

<i>Pentecost.</i> Deus q	<i>Pentecost.</i> Deus qui hodierna die corda.....
<i>Pent.</i> 1. Deus i	<i>Trin. Sun.</i> { Omnipotens sempiterne Deus
<i>Pent.</i> 2. Sancti	{ Deus in te sperantium fortitudo
<i>Pent.</i> 3. Deprec	<i>Pent.</i> 2. Sancti nominis tui, Domine.....
<i>Pent.</i> 4. Protec	<i>Pent.</i> 3. Protector in te sperantium
<i>Pent.</i> 5. Da nob	<i>Pent.</i> 4. Da nobis, Domine, quaesumus
<i>Pent.</i> 6. Deus, o	<i>Pent.</i> 5. Deus, qui diligentibus te
<i>Pent.</i> 7. Deus u	<i>Pent.</i> 6. Deus uirtutum, cuius est totum
<i>Pent.</i> 8. Deus,	<i>Pent.</i> 7. Deus, cuius prouidentia
<i>Pent.</i> 9. Largire	<i>Pent.</i> 8. Largire nobis, Domine
<i>Pent.</i> 10. Pateam	<i>Pent.</i> 9. Pateant aures misericordiae.....
<i>Pent.</i> 11. Deus q	<i>Pent.</i> 10. Deus qui omnipotentiam
<i>Pent.</i> 12. Omnip	<i>Pent.</i> 11. Omnipotens sempiterne Deus
<i>Pent.</i> 13. Omnip	<i>Pent.</i> 12. Omnipotens et misericors Deus
<i>Pent.</i> 14. Omnip	<i>Pent.</i> 13. Omnipotens sempiterne Deus da
<i>Pent.</i> 15. Custod	<i>Pent.</i> 14. Custodi, Domine, quaesumus
<i>Pent.</i> 16. Eccles	<i>Pent.</i> 15. Ecclesiam tuam, Domine
<i>Pent.</i> 17. Tua no	<i>Pent.</i> 16. Tua nos, Domine, quaesumus
<i>Pent.</i> 18. Da, qu	<i>Pent.</i> 17. Da, quaesumus, Domine, populo
<i>Pent.</i> 19. Diriga	<i>Pent.</i> 18. Dirigat corda nostra, Domine
<i>Pent.</i> 20. Omnip	<i>Pent.</i> 19. Omnipotens et misericors Deus
<i>Pent.</i> 21. Largire	<i>Pent.</i> 20. Largire, quaesumus, Domine
<i>Pent.</i> 22. Famili	<i>Pent.</i> 21. Familiam tuam, quaesumus
<i>Pent.</i> 23. Deus r	<i>Pent.</i> 22. Deus refugium nostrum
<i>Pent.</i> 24. Excita	<i>Pent.</i> 23. Absolve, quaesumus, Domine
	<i>Pent.</i> 24. Excita quaesumus, Domine, tuorum

<i>Pentecost.</i> Deus qui hodierna die corda	<i>Pentecost.</i> Deus qui hodierna die corda	<i>Pentecost.</i> Deus qui hodierna die corda
<i>Pent.</i> 1. Deus in te sperantium fortitudo	<i>Trin. Sim.</i> Omnipotens sempiterna Deus	<i>Trin. Sim.</i> Omnipotens sempiterna Deus
<i>Pent.</i> 2. Sancti nominis tui, Domine	<i>Trin.</i> 1. Deus in te sperantium fortitudo	<i>Pent.</i> 2. Sancti nominis tui, Domine
<i>Pent.</i> 3. Deprecationem nostram	<i>Trin.</i> 2. Sancti nominis tui, Domine	<i>Pent.</i> 3. Protector in te sperantium
<i>Pent.</i> 4. Protector in te sperantium	<i>Trin.</i> 3. Deprecationem nostram	<i>Pent.</i> 4. Da nobis, Domine, quaesumus
<i>Pent.</i> 5. Da nobis, Domine, quaesumus	<i>Trin.</i> 4. Protector in te sperantium	<i>Pent.</i> 5. Deus, qui diligentibus te
<i>Pent.</i> 6. Deus, qui diligentibus te	<i>Trin.</i> 5. Da nobis, Domine, quaesumus	<i>Pent.</i> 6. Deus uirtutum, cuius est totum
<i>Pent.</i> 7. Deus uirtutum, cuius est totum	<i>Trin.</i> 6. Deus qui diligentibus te	<i>Pent.</i> 7. Deus, cuius prouidentia
<i>Pent.</i> 8. Deus, cuius prouidentia	<i>Trin.</i> 7. Deus uirtutum, cuius est totum	<i>Pent.</i> 8. Largire nobis, Domine
<i>Pent.</i> 9. Largire nobis, Domine	<i>Trin.</i> 8. Deus, cuius prouidentia	<i>Pent.</i> 9. Pateant aures misericordiae
<i>Pent.</i> 10. Pateant aures misericordiae	<i>Trin.</i> 9. Largire nobis, Domine	<i>Pent.</i> 10. Deus qui omnipotentiam
<i>Pent.</i> 11. Deus qui omnipotentiam	<i>Trin.</i> 10. Pateant aures misericordiae	<i>Pent.</i> 11. Omnipotens sempiterna Deus
<i>Pent.</i> 12. Omnipotens sempiterna Deus	<i>Trin.</i> 11. Deus qui omnipotentiam	<i>Pent.</i> 12. Omnipotens et misericors Deus
<i>Pent.</i> 13. Omnipotens et misericors Deus	<i>Trin.</i> 12. Omnipotens sempiterna Deus	<i>Pent.</i> 13. Omnipotens sempiterna Deus da
<i>Pent.</i> 14. Omnipotens sempiterna Deus, da	<i>Trin.</i> 13. Omnipotens et misericors Deus	<i>Pent.</i> 14. Custodi, Domine, quaesumus
<i>Pent.</i> 15. Custodi, Domine, quaesumus	<i>Trin.</i> 14. Omnipotens sempiterna Deus da	<i>Pent.</i> 15. Ecclesiam tuam, Domine
<i>Pent.</i> 16. Ecclesiam tuam, Domine	<i>Trin.</i> 15. Custodi, Domine, quaesumus	<i>Pent.</i> 16. Tua nos, Domine, quaesumus
<i>Pent.</i> 17. Tua nos, Domine, quaesumus	<i>Trin.</i> 16. Ecclesiam tuam, Domine	<i>Pent.</i> 17. Da, quaesumus, Domine, populo
<i>Pent.</i> 18. Da, quaesumus, Domine, populo	<i>Trin.</i> 17. Tua nos, Domine, quaesumus	<i>Pent.</i> 18. Dirigat corda nostra, Domine
<i>Pent.</i> 19. Dirigat corda nostra, Domine	<i>Trin.</i> 18. Da, quaesumus, Domine, populo	<i>Pent.</i> 19. Omnipotens et misericors Deus
<i>Pent.</i> 20. Omnipotens et misericors Deus	<i>Trin.</i> 19. Dirigat corda nostra, Domine	<i>Pent.</i> 20. Largire, quaesumus, Domine
<i>Pent.</i> 21. Largire, quaesumus, Domine	<i>Trin.</i> 20. Omnipotens et misericors Deus	<i>Pent.</i> 21. Familiam tuam, quaesumus
<i>Pent.</i> 22. Familiam tuam, quaesumus	<i>Trin.</i> 21. Largire, quaesumus, Domine	<i>Pent.</i> 22. Deus refugium nostrum
<i>Pent.</i> 23. Deus refugium nostrum	<i>Trin.</i> 22. Familiam tuam, quaesumus	<i>Pent.</i> 23. Absolve, quaesumus, Domine
<i>Pent.</i> 24. Excita, quaesumus, Domine, tuorum	<i>Trin.</i> 23. Deus refugium nostrum	<i>Pent.</i> 24. Excita quaesumus, Domine, tuorum
	<i>Trin.</i> 24. Excita quaesumus, Domine, tuorum	
	<i>Trin.</i> 25. Excita, quaesumus, Domine, potentiam	
	<i>Trin.</i> 26. Absolve, quaesumus, Domine	

INDEX OF LITURGICAL FORMS.

INDEX OF LITURGICAL FORMS.

PART I.—LATIN.

References to pages 5–21 are for forms in the medieval rite: those to pages 75–120 are for forms in the "Red Book" of John III. Where references to both sections are given under a single heading, it is not implied that the forms are absolutely identical: there is in some cases a notable difference between them.

- Absolutionem et remissionem, 12.
Ad fontem misericordiae, 8.
Adiutorium nostrum, 12 : 84.
Adsit nobis quaesumus dne. uirtus,
6 : 80.
Agnus dei, 20 : 113.
Ante conspectum diuinae maiestatis, 7.
Appropinquet deprecatio, 5.
Aufer a nobis, 12 : 87.
Aures tuae pietatis, 6 : 78.
- Benedicamus dominum, 120.
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PART II.—SWEDISH.

In this section forms having the same *incipit* are grouped together though the variations of spelling may be considerable. Where these variations affect the initial letter, a double entry is made. It must be remembered that there is often a considerable amount of difference between the forms which are grouped together under one heading. The entry "Ära vare Gud i höjden" (p. 189) will illustrate these points.

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